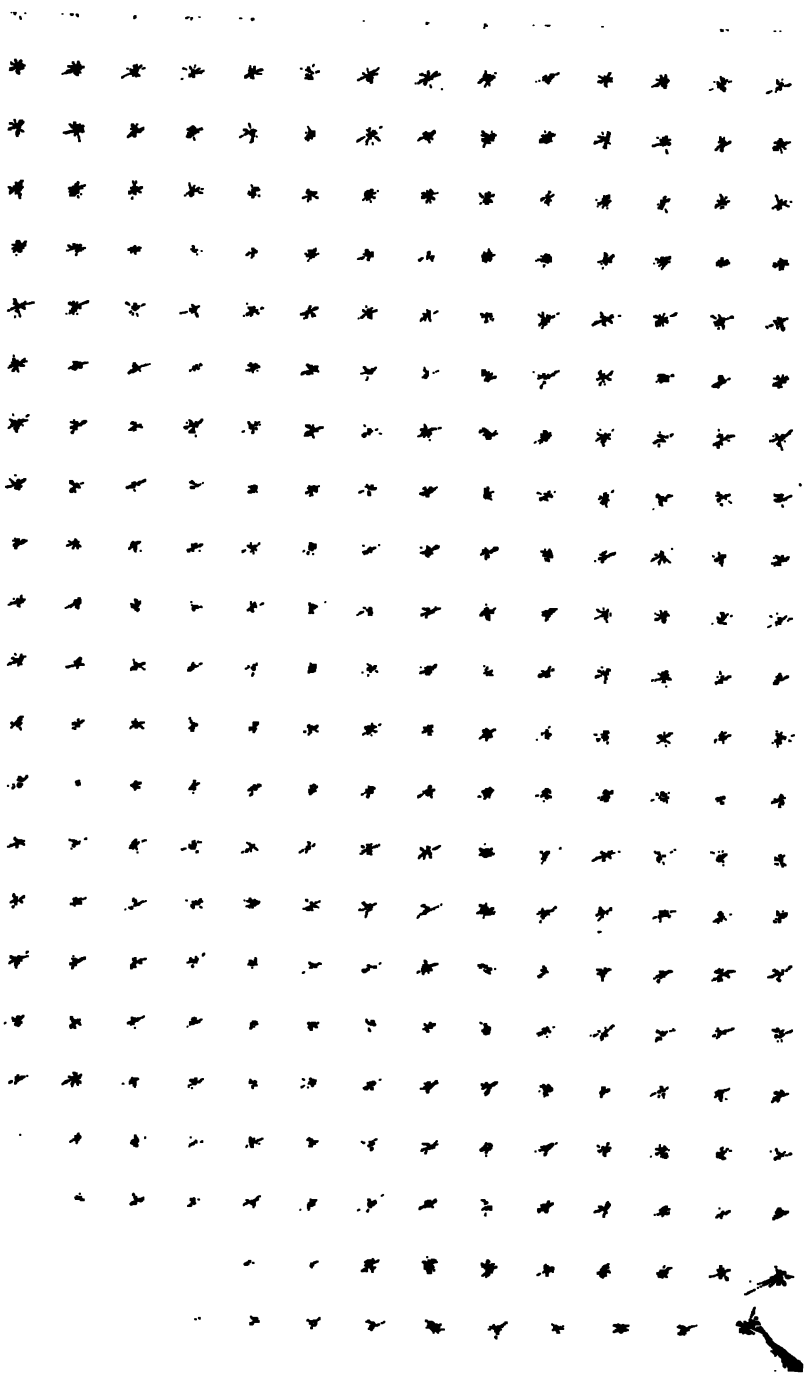
In Memory of
STEPHEN SPAULDING
1907 – 1925
CLASS of 1927
UNIVERSITY OF MICHIGAN



100

FOURTH-STREET METHODIST EPISCOPAL CHURCH AND PARSONAGE.

METHODISM IN WASHINGTON,

DISTRICT OF COLUMBIA:

BEING AN

ACCOUNT OF THE RISE AND EARLY PROGRESS OF METHODISM IN THAT CITY, AND A SUCCINCT

HISTORY OF THE FOURTH-STREET METHODIST EPISCOPAL CHURCH;

ALSO,

SKETCHES OF THE PREACHERS FROM THE EARLIEST TIMES,

AND

AN APPENDIX

OF ALL THE METHODIST CHURCHES AT PRESENT IN THE CITY.

BY

REV. W. M. FERGUSON,

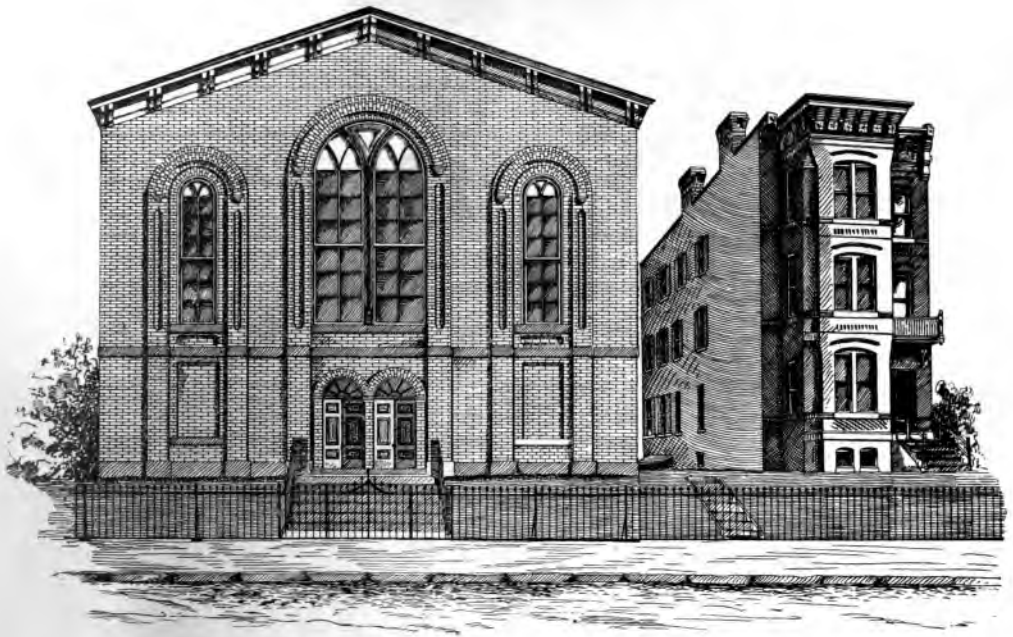
OF THE BALTIMORE ANNUAL CONFERENCE.

BALTIMORE:

The Methodist Episcopal Book Depository,

J. LANAHAN, AGENT.

1892.



FOURTH-STREET METHODIST EPISCOPAL CHURCH AND PARSONAGE.

Stephen Spaulding Memorial Guild
Grade Middle
4-11-41

CONTENTS.

CHAPTER VIII.

CHAPTER IX.

CHAPTER X.

CHAPTER XI.

APPENDIX A.

APPENDIX B.

TO THE

CONGREGATION

OF THE

FOURTH-STREET METHODIST EPISCOPAL CHURCH,

WASHINGTON, D. C.,

WHOSE

GREAT KINDNESS MADE HIS PASTORATE OF FOUR YEARS

A CONTINUAL PLEASURE,

THIS STORY OF THEIR FATHERS

IS

AFFECTIONATELY DEDICATED

BY

THE AUTHOR.

PREFACE.

In the literature of Methodism but little is said of its existence at the National Capital. Not having been planted there as early as in the adjacent cities, it seems to have escaped the notice of historians altogether. Yet it has an interesting history, and an attempt is made, in the following pages, to trace its origin and early development; and then to give a history of the particular church which now represents the original organization, leaving to an appendix the account of the various churches, belonging to the different branches of the Methodist family, which have been founded in later years.

Fourth-Street is the oldest Methodist society in what were the original bounds of Washington. Our Church had a much earlier beginning in Georgetown. But that city was entirely separate from Washington until 1878, when it was incorporated with the latter, so that now it has properly no distinct existence. The benefit resulting from the early connection of Washington Methodism with that of Georgetown is gladly acknowledged. United under the same pastoral supervision for several

years the younger and weaker society was without doubt greatly helped by the union and in later years evidences have not been wanting of the regard Dumbarton-Avenue Church has for its former yoke-fellow.

This is a memorial volume. In February of the present year the ninetieth anniversary of the Fourth-Street Station was held, dating from the appearance of the charge in the minutes of the Conferences, the exact time of the first Methodist preaching in Washington not being known. In connection with that anniversary, the writer, then pastor of the church, preached three historical sermons, of which this book is the outgrowth. It is published by request of the Leaders and Stewards' Meeting of the charge,—George R. Cook, Robert W. Dunn, and Thomas B. Stahl being appointed a committee to assist the pastor. Their valuable assistance is hereby acknowledged. To the Revs. John W. Hedges and George V. Leech, D. D., I am also indebted for memoranda upon the history of the church made during their pastorates and entered upon the official records. Robert E. Cook and Maurice Otterback have rendered valuable service in promoting the publication. The frontispiece is from a photograph furnished by the Young Peoples' Union of the station. The picture of "the Tobacco House" is from a photograph belonging to Mr. Edward B. Bury, of Washington, who for a long time was the registrar of Christ Protestant Episcopal Church. He also furnished the copy of a letter written by the artist Cranch, by which the [illegible] that building by the Methodist Episcopal

Church for divine services is amply proved. The representation of Ebenezer is from a crayon made by Miss Leila McCathran, of Washington, and presented to the church. The preparation of this volume has been "a labor of love," and the end will be served if it be recognized as a contribution to the history of the Methodist Episcopal Church.

W. M. FERGUSON.

SOUTH BALTIMORE PARSONAGE,
May 30, 1892.

METHODISM IN WASHINGTON, D. C.

CHAPTER I.

INTRODUCTION.

"*To the stars through difficulties.*"—MOTTO OF KANSAS.

To contribute the story of a church to the general history of a city or state is to enrich that history in those particulars which any true analysis would prove to be among the most important. The factors of the church's progress are the elements that give to civilization its highest type and most enduring qualities. For the story is generally one of struggle—of struggle with poverty and difficulty; a story of great self-denial, of "patient continuance in well-doing," of a sublime faith in the agencies at command, of a quenchless hope in the kindlier conditions of the future. It is the story of an athlete who, wrestling with the world, expects to

receive a crown of life; of a child whose cradle was rocked by the rough hand of the storm, and yet who in Divine Manhood will some day bid the storms be still; of a life that sometimes endured fetters and was spit upon, that found agonies and crucifixions in its path, but which all the time was royal and will at last come to a throne. It is the story of the planting and nurture of a seed that becomes a tree, which, in spite of tempests and wild beasts, is a plant of renown among the best the world can produce.

These experiences of the Church of Jesus Christ have connected it most intimately with the progress of civilization. The Church, founded on the New Testament, and proclaiming its messages, has gone with men as their companion and helper, though often uninvited and unwelcome. Its aggressive spirit secured its contact with civilization in its ancient seats, where all religion was worn out and "evaporated into fables." It proclaimed a kingdom of God "that cannot be moved." It taught that the human soul was a temple in which, if men permitted, the Eternal Spirit of God would dwell; that there was a throne on which He sat who is "the same yesterday, to-day, and forever." It placed before the public mind new ideas of character, new capabilities of the soul. Into a world of death and change it came, announcing a power that would achieve a victory over the worst that change and death can do for man. It declared that man is always the brother of man, and, assaulting the popular notions of inequality, began that leveling process whose consummation will be

one of the most glorious features of the universal reign of Christ. It so impressed its lessons of hope that men who had doubted their future, and in nerveless despair submitted to defeat, became strong and endured hardness, "having respect unto the recompense of reward." And so it regenerated races that had apparently lived their time and had no future before them. This was notably so in regard to the Greek race.

It has also gone with the pathfinders into new countries, and put its willing hand to the task of building the states they founded into suitable places for the residence and growth of the best public life. Our Western world is the readiest illustration of this fact. Here, where "Time's noblest offspring" has been born, and is growing in such an unexampled way that all Time's living children wonder, the power of the Church of Christ to exert a commendable influence upon the formation and progress of civil society is a recognized factor of our history. The pioneer and the evangelist have marched abreast. The ring of the ax and the crack of the rifle have been answered by the call to repentance and the hymn of Christian hope. The chapel has been stockaded as well as the cabin; and the hardships of the new country have been shared by the herald of the kingdom of God equally with the representative of the new civilization. It is impossible to be just and yet deny the beneficent influence of the Church upon the State.

The Methodist Episcopal Church illustrates, in a manner not inferior to that of any other denomination of Christians, the wholesome influence of

soon as circumstances made it possible, they re-entered the traveling connection, and, in their tireless zeal for souls, suffered again its burdens and hardships.

The planting of Methodism in America occurred at a time when the many causes of distraction to the public mind made its engagement with the subject of religion a very difficult matter. 1766 marks a period of great excitement throughout the whole land. The direct causes of the Revolution were at work. The odious "Stamp Act" had inflamed the colonists so that anything British excited their opposition. The "Mutiny Act" intensified the indignation. The spirit of liberty at length consolidated the Colonies, and repeated aggressions led them to declare their independence. Under these circumstances the Gospel of the grace of God as taught by Mr. John Wesley began to be preached in America.

The earliest preachers were all from across the sea. Until 1773 there was not a native American itinerant preacher in the Church. Until 1784 American Methodism was under the direction of Wesley as absolutely as English Methodism was. He sent preachers to and recalled them from this country, according to his own judgment. He had produced an unparalleled sensation in England by the publication of his "Calm Address to the American Colonies," in which he advocated the principle that taxation without representation is no tyranny, and for the time made himself objectionable to all the friends of America. These things excited the prejudices of Americans against Methodism as an

English institution, and became an obstruction to its establishment and growth. And yet it was planted and grew. The storm of war did not uproot it. After the Revolution, when the formal organization of the Methodist Episcopal Church took place, the ten preachers of the first Conference had multiplied to eighty-four, and the one thousand members had increased to nearly fifteen thousand, with a considerable body of adherents besides. Its peculiar system of ministerial supply and operation has at length led to its wide diffusion. It has been established in every state and territory of the American Union — in a number of which it is the popular, dominant religious power — and its missions have extended into Europe, Asia, and Africa, where thousands of converts attest its evangelizing power.

Fourth-Street Church can justly claim to have contributed somewhat to this glorious result. Its age makes it one of the links connecting us with the early times, while its well-known habit of supporting every enterprise, whether local or general, for the advancement of Methodism should make it a recognized factor in its progress. It has always been unswervingly loyal to the Methodist Episcopal Church. It has received its doctrines, obeyed the legislation of its Conferences, supported its benevolences, adhered to its ministry, endured the shock of assaults made upon its integrity, and stands at this day, in matured strength, ready to help in the promotion of any cause that will serve its interests.

Tracing its history to the beginning, we are brought to the day of small things in Methodism. The Conferences were few. The itinerant preachers

numbered less than five hundred, and the membership did not exceed one hundred and fifteen thousand in the whole connection. Francis Asbury, then in very poor health, and Richard Whatcoat were the only bishops. The people were generally poor and obscure. Now and then a name can be found, in the early chronicles, of those who were rich and honorable; but they were so rare as to be conspicuous. The preaching-places, if churches, were very plain and unpretentious; but very often a room in the dwelling of some member or adherent, the court-house, a corner of the street, or a grove furnished the preacher with the place and opportunity to execute his heaven-appointed work of preaching the glorious Gospel of the Son of God. In those days the term "Methodist" had in it much of reproach and humiliation, in the eyes of the narrow yet pretentious religionists of the times. But the tide of opinion favorable to Methodism was rising. The days of persecution had passed. Philip Gatch had been tarred by a mob, while traveling the circuit of which the District of Columbia formed a part. But such treatment was now unknown. The itinerants were generally allowed to pursue their work without molestation. While they were often despised, they were not maltreated. The power and fervor of many of them attracted considerable attention, and their coming was the signal for the gathering of great crowds to hear the word of life.

Methodism had already attempted that mastery of prejudice and public indifference which it has at length so successfully completed. The church

[illegible]

[illegible] man who [illegible] reach- [illegible] with [illegible] mis- [illegible] real. [illegible] with [illegible] name. [illegible] mission- [illegible] its name. [illegible] peared [illegible] pillar [illegible] The [illegible] only [illegible] general [illegible] ward. [illegible] served. [illegible] feeble [illegible] had [illegible] now [illegible]

action of its Conferences. In a word, when the Fourth-Street Church had its origin, Methodism was as a youth whose future is problematical, but whose vigor is the prophecy of a robust manhood; whose plan of life has not yet been laid, but who waits the providential opportunity to prove his right to success.

This church has seen Methodism grow until in our branch alone it has one hundred and thirty-one Conferences and missions; until its membership is numbered by millions; its ministry multiplied to tens of thousands; its enterprises increased until almost every conceivable phase of benevolence has some carefully-organized agency to advance its interests; its plans for evangelization widened until the world has become its parish; its influence the most powerful of any of the religious denominations of the land; and its material prosperity assumes such proportions as to show it to be in possession of the virtues that always win.

CHAPTER II.

FOOT-PRINTS.

"*We walk*
In the thick foot-prints of departed men."—ALEX. SMITH.

THE territory lying in the city of Washington was originally within the bounds of Asbury's great Baltimore Circuit; for in 1773 that circuit included all the societies in Maryland and nearly half the Methodists in the country; and he was assisted in the management of this extensive charge by Robert Strawbridge, Abraham Whitworth, and Joseph Yearbry. In February, 1774, this circuit was divided into four parts, and called respectively Baltimore Circuit, Baltimore Town, Frederick, and Kent Circuits. Thus this region became a part of the Frederick Circuit.

Philip Gatch, one of the most laborious and heroic of the early intinerants, was appointed preacher in charge. He was only twenty-three years of age at the time of his appointment to this responsible charge. He was the second native itinerant. His labors on this circuit were abundant

and his trials as great. Beastly and heartless men offered him personal violence. One Saturday evening, while on his way to the Sunday appointment, two men forced him into a tavern he was passing. He was pressed to drink, but refused. He only escaped from their hands because they fell to quarreling between themselves. During a subsequent pastorate on this circuit, he was tarred by a mob. He always afterward suffered from the effects of this treatment, one of his eyes having been seriously injured. He was a fearless man and preached at places from which ministers of another denomination had been driven. He retired from the ministry at the beginning of this century; was for twenty-one years an associate judge of the Court of Common Pleas of Ohio. He died December 28, 1835.

William Duke was assistant. Duke was quite a youth at this time. Licensed to exhort when but seventeen years of age, he soon gave himself to the traveling ministry, and was appointed to what was then a frontier circuit. He was scholarly, and carried with him a Greek Testament that once belonged to Captain Thomas Webb, the founder of Methodism on Long Island, in parts of New Jersey, and in Philadelphia. He remained in the Methodist ministry only six or seven years, and during the sacramental controversy that occurred among the Methodists of Virginia, located. He entered the ministry of the Protestant Episcopal Church, in which he had been brought up, was settled at Easton, Maryland, where he died in 1840. He wore his Methodist coat to the end. "was

loved and respected, and generally called Father Duke."

In the early part of this year Edward Drumgole, a native of Ireland, was employed on this circuit. He was converted from Romanism in 1770, and publicly read his recantation of his errors in the church, which greatly displeased some of his family. He located in 1786. General Drumgole, once a member of Congress, was his son, and is said to have been one of the most eloquent speakers in that body.

The circuit derived its name from Frederick County, and comprised what is now known as Montgomery, Frederick, Washington, Carroll, Howard, Alleghany, Garrett, and the upper parts of Prince George's and Anne Arundel Counties, and the District of Columbia. Without being able to give a minute enumeration of all the appointments that were on the circuit at this time, mention may be made of Pipe Creek, Frederick Town, Westminster, Saxon's Sugar Loaf, Rocky Creek, Georgetown, and Adam's. To such widely-separated places were these preachers compelled to travel in the prosecution of their ministry.

Frederick Circuit was the home of two of the most prominent pioneer preachers: Robert Strawbridge, probably the first in America to preach the doctrines of Methodism; and Richard Owings, the first native local preacher.

Asbury made frequent visits to this circuit in his oversight of the work. Previous to the Conference held on Christmas, 1784, at which the Methodist Episcopal Church was organized, and

Asbury was ordained Bishop, he attended the quarterly meetings of Frederick and Calvert Circuits, and kept a day of fasting and prayer that he might know the will of God concerning the matter. He was led to think it was of the Lord.

Freeborn Garrettson began his ministry on this circuit at the outbreak of the Revolution. He has been pronounced "perhaps the most useful Methodist preacher ever raised up in America." Three different times he turned his horse towards home from his new field, desponding under his diffidence and the hardships of his work. But prayer in the solitary woods, the extraordinary impressions his discourses made on his audiences, or providential impediments deterred him, and at last confirmed him in his life-long mission of labor and sacrifice. A score were sometimes converted and added to the feeble societies of the circuit at a single meeting.

Many great revivals occurred on this charge during those early years. The Church took deep root and grew. The societies increased, new preaching-places were opened, and it again became necessary to divide the work; and at the Conference held in 1788 the lower part of the circuit was organized into a separate charge, and called Montgomery Circuit, and Robert Green and John Allen were appointed to serve it.

For thirteen years the Methodists of this region were under the care of the pastors of this circuit. It was a godly succession of ministers, and a number of them will be recognized as among the most influential of the times. Their labors were

Georgetown charge in 1801, and that at the end of the year one hundred and eleven members were reported for both places.

Some other significant circumstances point to an earlier date. Methodism had existed in Georgetown since 1772. Since 1791 Washington had been growing up by its side, and, according to the census for the year 1800, had reached a population of over three thousand. It is impossible to believe that it would have been so completely ignored by the preachers of the Frederick and Montgomery Circuits, in whose bounds it was situated, or by the presiding elders of those days; especially when we remember that many of them were evangelists of remarkable power and delighted to push the victories of the cross into new regions. The names of Wilson Lee, William McKendree, Enoch George, William Watters, Daniel Hitt, and Nelson Reed belong to the ministry of this period. The surrounding places were occupied by these men.

Methodism very early secured a foothold at Bladensburg. It was on the Frederick and Montgomery Circuits, and the preachers going thence to Georgetown, passing over the old Bladensburg Road, crossed the territory now occupied by the city to reach the Georgetown Bridge. Can we think that in the ten years of the city's life they had not once sought the opportunity to preach the word of life to this increasing population? It would not have been in keeping with their character and methods.

Methodism had been planted in Alexandria, Va., in the earliest days. John King is known to

that, because we have no authentic statement to that effect, therefore the Methodist itinerants did not visit the place at an earlier time. All the circumstances mentioned make it reasonable to believe that Washington did not wait until 1802 for the planting of our church. There may not have been a society in existence until the close of the century; but there is little doubt that Methodist families were to be found among the earliest population of the city, and that they enjoyed at least the occasional ministrations of Methodist preachers.

been found. The General Minutes state that sixty-one white and twenty-five colored members were reported for that year; but no mention is made of any pastoral assignment. The year, however, was prosperous; for at the next Conference a net increase of fifteen members was reported.

In order that we may appreciate the surroundings of this young and struggling church, let us look at the Washington of that time. More than ten years had transpired since the act was passed by Congress locating the Capital of the nation at this place, and more than three thousand persons were scattered over the field it occupied. Greenleaf's Point had the largest number of houses of any section. In 1800 it had the appearance of a considerable town. There were fifty or sixty spacious houses, and no fences or gardens, and but little business, and that stagnation had begun which has left the Point but little different from its condition at that time.

Some other parts of the city were more prosperous. New Jersey Avenue was a very prominent street then. Business must have thrived there. Houses of entertainment for man and beast, hardware stores, bookselling and printing establishments, dry-goods stores, and rival dress-making places are advertised in the papers of the period as being located on New Jersey Avenue, reaching from the Capitol to the Eastern Branch. Capitol Hill also gave its evidences of growth. William Tunicliff's Hotel was there, and some business houses of various kinds. There were several hotels in the city, also a circulating library kept by Hugh Somerville.

Pennsylvania Avenue, now supposed to be the t magnificent thoroughfare on the continent, then in a very marshy condition, and could but little used for travel. The Capitol was nished—but one wing having been built. Chipgs from the stones of which it was being conicted were put down in places to make sidewalks. e President's House, not yet completed, was surnded by massive forest trees. The departments the Government were all accommodated in a gle brick house, located on the line of Pennsylnia Avenue, at what is now Twenty-third Street. st of the Capitol, in the direction of the Navy ard, was the Prout farm, which, as it was exected the city would be built eastwardly, was laid ut in building lots, though as yet not many houses ad been erected.

A splendid plan of the city had been made, but little had been done to execute it. The members of Congress lived mostly in Georgetown, and found the long trip to the Capitol, under such circumstances, very trying. Their letters show that some of them made no attempt to conceal their disgust at the condition of things. Some of the epithets they applied to it reveal its condition. They called it "The Wilderness City," "Capital of Miserable Huts," "City of Streets without Houses," City of Magnificent Distances," "A Mudhole equal to the great Serbonian Bog." Thomas Moore, the Irish poet, visited Washington in 1804, and wrote of it as follows:

> "This embryo Capital, where fancy sees
> Squares in morasses, obelisks in trees;
> Which second-sighted seers even now adorn
> With shrines unbuilt and heroes yet unborn."

The fancy that saw such things in the conditions of that day was prophetic. The second-sight of the seers was the true. The squares and obelisks have come. The heroes have been born, have fought their battles, and the grateful nation has given them an imperishable record in the bronze and marble that adorn our streets. Our "Magnificent Distances" are the delight of all visitors, American and foreign. The architectural variety and beauty of our public buildings and private residences are unequaled, while the taste and munificence that have made the city a vast park excite the grateful wonder of all. But in the early times the promise of such glory was not great, and there was but little to attract a population. This, briefly told, was the field over which the Methodist preachers had to travel in connection with Georgetown.

But little information can be obtained concerning the church at that day. Some facts have come down to us, but the record is far from complete. The first official meeting of which any account has been preserved, was held at Georgetown, April 7, 1803. Rev. John Potts was the preacher in charge. The society at Greenleaf's Point was represented by Joseph Wheat, Peter Miller, and George Collard. The brethren were in a business mood that day. Many things came before them for consideration, and the account of

their meeting contains some very suggestive reading. The preacher had just been appointed to the charge, and it was thought necessary to settle some matters concerning him. Resolutions were adopted, which, without any danger of misconstruction, declare their judgment on the points involved. They were as follows:

1. *Resolved*, that it is the opinion of this meeting that our stationed preacher ought not to keep a horse; the friends at the Point agree to furnish one for him to attend there and return to Georgetown.

2. *Resolved*, that he attend at the Point one Sabbath in three, and return on that day to Georgetown, to night preaching.

3. *Resolved*, that he board with Isaac Owens, at one hundred and sixty-seven dollars per year, to be found in washing, mending, etc., etc.

4. *Resolved*, the friends at the Point agree to pay one-third of his salary and one-fourth of his boarding, making in all sixty-eight dollars, and we hereby agree to accept the same.

5. *Resolved*. that in case of sickness or death attending the preacher, the friends at the Point agree to pay one-third of the expense incident thereto.

Isaac Owens, with whom the preacher boarded, was one of the most active members at Georgetown, and also belonged to the official board. From the resolutions quoted above it will be seen that the total allowance for ministerial support for the year was the sum of two hundred and forty-five dollars and seventy-five cents, to be apportioned among one hundred and fifty-six members. There must have been some negligent class-leaders in the charge at that time; for at the same official meeting

the records of other charges show, and reveal the efforts the Church made to be just to all the parties to the transaction.

This charge during this period was favored with the visits and ministrations of its chief pastors. Bishop Asbury preached at Georgetown, March 28, 1803, from Hebrews, 4th chapter, 15th and 16th verses, and says, "It was a quickening time." Bishop Whatcoat started, in December, 1803, on a widely-extended tour of the churches, and records that he visited Federal City (Washington). No particulars of his work while here are given. His well-known devotion to his calling is a sufficient guarantee that his presence was a blessing; for his labors were accompanied with unusual spiritual influence, and frequently manifestations of an extraordinary character attended his ministry. He was a leading instrument in the great revival that swept over the Church after the General Conference of 1800, the session at which he was elected bishop.

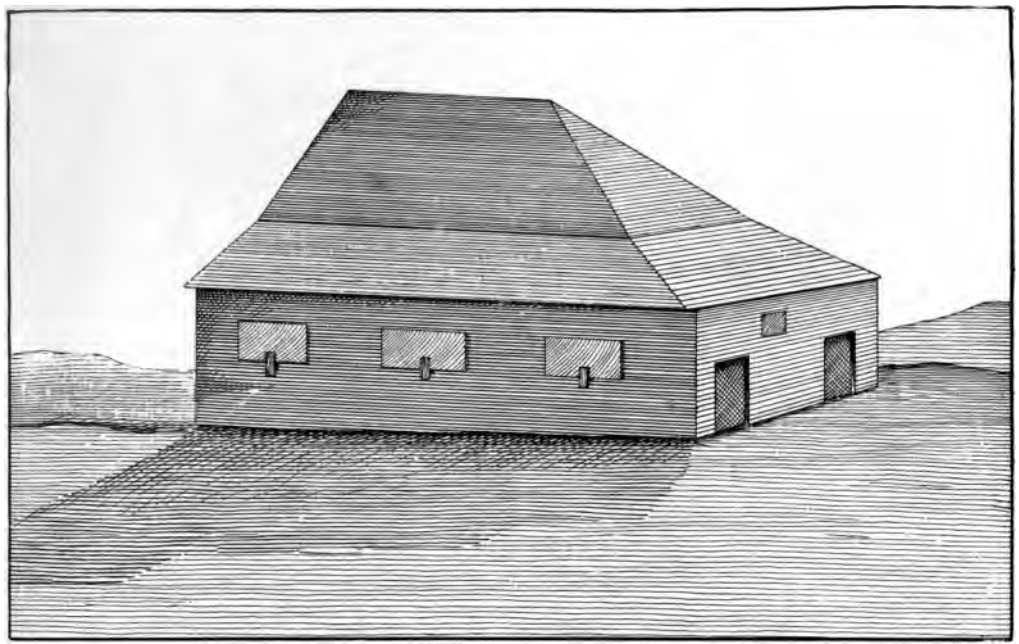
The first *known* Methodists of Washington City were John Lipscomb and his wife Elizabeth, who united with the society in October, 1794. They held their membership at Georgetown, there being no society in the city at that time. They were from Prince William County, Va., and had been converted under the ministry of Rev. Francis Asbury. This godly couple gave three sons to the Methodist ministry.

Philip D. Lipscomb was a member of the Baltimore Conference for nearly forty-eight years. He was a man of elevated character and great useful-

of the society, accustomed to perform works of mercy and charity. During one of his visitations of the sick he was accompanied by Rev. Lewis R. Fechtig, of the Baltimore Conference, who was stricken with a mortal illness and was carried to the home of Mr. Palmer, where he died September 25, 1823.

George Collard was also a member at the Point. He continued in the fellowship of the Methodist Episcopal Church for many years, holding positions of responsibility. In the reform movement of 1828 he withdrew from the church, and was one of the original members of the First Methodist Protestant Church. He lived to be quite old.

Of the other members of the society at that period we know nothing. But to their fidelity we owe the subsequent growth of the church. They were the good seed that multiplied into the harvest of the present. Their maintenance of the peculiarities of Methodism was the leaven that so far affected society as to give them increasing influence in their day and make possible the successes of the future. They were the workmen that laid the foundations of our beloved church so deep and broad that those who followed them found that they might safely build thereupon; and they too were "the lively stones" which the Master used for His glorious house. They are still a part of this church. They "rest from their labors, and their works do follow them," helping to achieve the successes of the present, and moving towards the Judgment where they will determine their eternal reward. Their names are written in heaven.



THE TOBACCO HOUSE. USED AS A CHURCH, 1807 TO 1811.

the pastor under whose ministry it occurred. The place of worship now chosen by the Methodists, while more commodious than that at the Point, was certainly not more elegant.

On New Jersey Avenue, south of D Street, there stood, at the beginning of the century, a building that had been the barn of Dudley Carroll, who had been one of the proprietors of the land south of the Capitol. It had been used as a tobacco house, but for years it had ceased to be used for such purposes. This was the place to which the growing Methodist congregation came when it migrated from Greenleaf's Point. Here it maintained divine services for about four years.

The "Old Tobacco House" had an interesting history. Before it came into the possession of the Methodists it had been used for thirty years as a place of worship by the Protestant Episcopalians, and was called Christ's Church. It was the predecessor of the present Christ Church on G Street, between Sixth and Seventh Streets S. E. While occupied by the Episcopalians it served the double purpose of church and school-house, a part of the building being taken for the latter purpose. Dr. McCormick, after whom the McCormick School Building of the city is named, was rector there a part of this time. It was attached to St. John's Parish in Prince George's County, Md.

The old building has long since disappeared. A sketch of it remains, however, having been made, in 1828, from a picture in a magazine or newspaper. Mr. E. P. Cranch, a son of Chief Justice Cranch, is the artist. It was a very quaint-

[illegible] lands
[illegible] increasing population of the
[illegible] nation was past. All ques-
[illegible] and maintain its growth

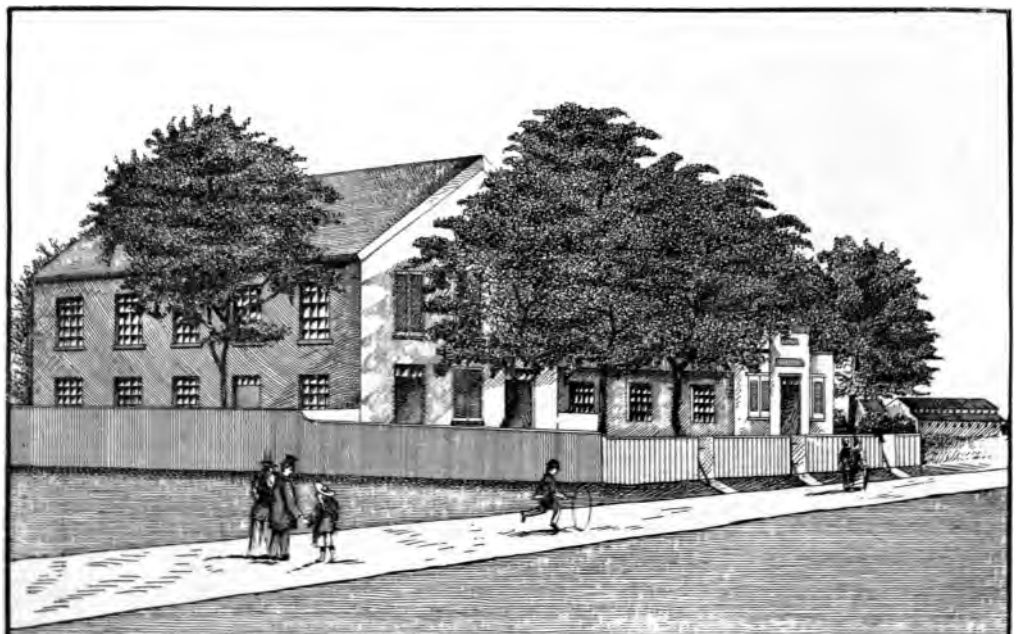
was forever at rest. It must henceforth be recognized as a leavening agency in society. It could make its appeal to men on the ground of the scripturalness of its doctrines, the high virtues it inculcated, and the shining examples of grace it afforded. The marvelous power of Methodism was performing its miracles of transformation in the communities of the land, in every direction; and the increasing influence of the Washington society was only in keeping with the experience of the Church at large. In those days a prestige was achieved which has not been lost even to these. An impulse was then given it which helped it to the easier position of after years. This church ought always to be thankful to the Providence that gave it such a spiritual ancestry, that sent to it such an able ministry, and that as a pillar of cloud and fire led it through its sea of trouble and wilderness of fears to the promised land of its present prosperity.

"The Old Tobacco House" was not used as a church after the Methodists vacated it. Two gentlemen, named James and Electius Middleton, made a carpenter shop of it. During the second war with Great Britain the boys of the neighborhood were organized into a company of soldiers, and the wooden guns they used were made in this place.

The fate of the "Twenty Buildings," where Methodism was organized, was the fate of this place, in which it achieved so notable a success. It was destroyed by fire. It was still used as a carpenter shop when, in 1817, while a workman

[illegible] Washington.

[illegible] used [illegible] [illegible] was [illegible] [illegible] important [illegible] [illegible] denominations.



EBENEZER.

CHAPTER V.

EBENEZER.

"No silver saints, by dying misers given,
Here bribed the rage of ill-requited Heaven;
But such plain roofs as piety could raise,
And only vocal with the Maker's praise."

—ALEXANDER POPE.

WASHINGTON, from being a city mostly on paper, had begun, by this time, more fully to work out on the lines of the original plan. More streets were opened in different sections, although for many years afterward it was still true that "the magnificence of the plan served to emphasize the poverty of the execution." Yet there had been progress. Though the original design of making the plateau east of the Capitol the principal part of the city had been thwarted by the ill-timed greed of property-owners who asked exorbitant prices for their land, the southeastern section was steadily increasing its population, and owners were realizing a fair price at their sales.

The Prout property had been advertised for sale since 1800. Mr. William Prout, who was an Episcopalian, had given the vestry of Christ Church

two lots on G Street, on condition that a church should be built thereon in one year, which was done, the edifice being opened for divine service August 9, 1807.

A part of this same tract was secured by the Methodists for a new church. On October 5, 1810, the trustees appointed purchased from William Prout a part of Square 822, located on Fourth Street, between South Carolina Avenue and G Street, for the sum of two hundred and twenty-seven dollars and sixty-four cents; and proceeded to erect thereon a house of worship suitable to the needs of the growing congregation. Those first trustees were Henry Foxall, John Brashears, Electius Middleton, Ambrose White, James Vanzanette, John A. Chambers, Leonard Mackall, John Eliason, and Jacob Hoffman.

Of these trustees Henry Foxall was the best known. He was an important man in his day, and more information is at hand concerning him than any of the others. He was a local preacher in Georgetown, but had gained an influence in the Church at large. In 1796 and again in 1800 he had been a trustee of the Chartered Fund, "an association to afford relief and support to the itinerant, worn out, and superannuated preachers of the Methodist Episcopal Church." He was an intimate friend of Bishop Asbury, who in his frequent visits to Georgetown, often put up at his home. And this field of labor undoubtedly occupied the mind of the bishop many a time as the affairs of the Church were talked over in the home of this servant of God.

Foxall was born in England, in 1760. He was converted in Dublin, Ireland, at the age of twenty-five years; emigrated to America in 1794. His business was that of a founder. Residing at Philadelphia at first, he was for a time the partner of Robert Morris, the great financier of the Revolution. He amassed considerable wealth, and was "a man of great benevolence of character. He was devoted to the philanthropic movements of the Church, gave liberally to the missionary cause. He built and presented a parsonage to the church in Georgetown." He bequeathed five thousaud dollars to the Chartered Fund and the same amount to the Missionary Society of the Wesleyan Church of England.

Foxall was at one time mayor of Georgetown. His home is said to have been the gathering-place of "the wit, beauty, and learning of the day." John Quincy Adams, Gouverneur Morris, and Francis Scott Key, the author of the Star-Spangled Banner, were his frequent guests. He was an intimate friend of Thomas Jefferson, who was instrumental in bringing him to Washington. Jefferson's mechanical turn of mind often led him to consult Foxall about some proposed invention. He presented one of his patent air-tight stoves to his friend. But the stove must have been a failure; for one of Foxall's descendants declares he has "frozen before it" many a time. Foxall had a fiddle that Jefferson used to play, hours at a time, when visiting him.

The first bored cannons made in America were the work of Foxall. During the war with Great

[illegible] trustees.
[illegible] the "Old
[illegible] to

[illegible] and did
[illegible] him
[illegible]

John A. Chambers, a local preacher, was a rope-maker, and carried on his business at Greenleaf's Point. He was devoted to the cause of God, and gave the use of his ropewalk for a Sunday-school, which his equally devoted wife conducted.

Leonard Mackall and John Eliason continued to be members of the Methodist Episcopal Church until 1828, when they withdrew from it, and were among the forty-four that organized what is now the Congress-Street Methodist Protestant Church of Georgetown.

Of the other trustees no information has been obtained. That they were men of enterprise we may conclude from the success with which they carried out the work committed to them.

These trustees, with Beverly Waugh, then a young unmarried preacher in charge of the station, proceeded to build a church on the lot purchased, and in November, 1811, it was formally dedicated to the worship of Almighty God. This was the first church built by the Methodists in Washington City. It was a house of moderate dimensions, built of bricks. Some years later a chapel for school purposes was built on the south side of it. The church was comfortable and met the needs of the times. The interior was plain. There were galleries on three sides; they were reached by steps running from the sides of the doors inside up to the north and south walls.

The building of this church must have taxed to the utmost the resources of this congregation; for it was not furnished for some time after it

began to be used. There were no seats at first. Benches and chairs and stools were brought from the homes of the people, and those who were so improvident as to come without such conveniences were compelled to stand during the services. Very good seats were afterwards put in.

The church was heated by huge box-stoves, and to add to their personal comfort, many of the ladies, on very cold days, brought foot-warmers, and filled them with live coals from the stoves. The lighting was done by means of tallow candles. A chandelier holding a number of candles hung from the center of the ceiling, and candlesticks of various kinds were placed on the pulpit and in other parts of the room. The sexton, intrusted with the task of keeping the lights bright, made a round of all the candles as often as was necessary during the services, standing on the backs of the benches to reach the chandelier, and, with the snuffers he carried, trimmed them. During a long service this would occur quite frequently. This primitive mode of illumination at length gave way to more modern methods.

The sexes were seated separately during worship. A partition four feet high kept the males and females apart, and after the congregation was dismissed, the husbands and brothers and beaux formed a double line from the door out to the street, and the ladies, running the gauntlet, were picked up by their waiting escorts. A very high fence at first inclosed the lot, greatly interfering with the view. This was afterward replaced by one less objectionable.

In 1819 this church was called Ebenezer, a name that it retained until it was superseded by the present Fourth-Street Church. It is to be regretted that the name was ever changed: confusion has ensued. In a "Roll of the Pastoral Charges of the Baltimore Conference of the Methodist Episcopal Church," published in 1885 by "The American Methodist Historical Society," because the original name of the charge had disappeared from the minutes, the year 1858 is given as the date of its organization, and Foundry is credited with the first fifteen years of its history, while no account is made of the intervening forty-one years. Besides this, Ebenezer is the name by which the church is known in the deeds by which it holds its property, and frequent identification is necessary; and without much care some interest of the church may become imperiled.

It was customary, in the early days, for the Methodists to provide places for the interment of the dead, under their own auspices, where they might await the resurrection of the just. Many tracts of land were purchased in different parts of the country, and consecrated, not by priestly ceremony, but by placing in them the mortal remains of the saints of the Most High.

The funerals were simple — without any of the features that sometimes make a modern funeral a pageant, instead of a solemn march to the city of tombs. At most of the funerals no carriages were used. The family and friends marched in orderly procession. The coffin was borne on a bier by men whose places were taken at intervals by others

who were kept in reserve for that purpose. The plain, Quaker-like dress of the Methodists of the time made them known wherever seen, and the funeral of a Methodist would be recognized at once by a glance at the procession. Oftentimes they sang as they marched. The hymns over which they shouted in their meeting-houses, whose melody in their hearts, as they labored and endured, made them strong for both—the hymns sung by the beds of the sick and dying—the glorious hymns of Charles Wesley and the lesser but popular poets, were sung by the sorrowing church as it bore its dead to the grave and while they were being covered from its sight. Hundreds of times has that scene occurred when the members of Ebenezer died. Often have these streets resounded with the songs of faith and hope, as our fathers went their last journey with their friends.

On December 2, 1824, the Methodist Cemetery, occupying Square No. 1102, was purchased from the United States; J. Elgar, Commissioner of Public Buildings, representing the Government in the transaction. The trustees of the church at that date, who with their successors became the custodians of the cemetery, were Israel Little, James Friend, Nathaniel Brady, Ambrose White, Patrick Kain, William Speiden, and George Adams. The amount paid for the land was one hundred and fifty dollars.

The deed contains some singular restrictions, in view of the money paid for it—the full amount of its value at the time it was bought. The trustees were required to set apart one-fourth of the

square for "the free interment of persons who may die in said city without leaving the means of purchasing grave-sites or paying for the privilege of burial therein." It was also provided that "the price demanded for grave-sites and the privilege of burial in said square shall in no instance exceed the sum of two dollars for each grave, exclusive of the customary expense of digging a grave." It was to "be held in trust forever for no other use, intent, and purpose whatsoever" than as a cemetery. The generosity of the trustees in submitting to such conditions and restrictions, in the course of time, became an embarrassment to the church. A sufficient revenue for its maintainance could not be secured from it under the charter. Successive boards of trustees for half a century have wrestled with the question of how to keep it in proper condition. Many times private subscriptions have been taken for the purpose of improving it; but at all times the need of a regular and sufficient income prevented necessary repairs and improvements.

It was at first a popular burial ground; but in the course of time the interments grew less, thus decreasing the income and correspondingly increasing the difficulty of its maintenance. Finally, nobody was buried there, except "such as left no means of purchasing grave-sites or paying for the privilege of burial." Difficulty has sometimes been experienced in keeping it from becoming a common pasture for the cattle of the neighborhood.

At length its dilapidated condition aroused in-

Methodism has had no doctrinal divisions. The same creed is held by all; but from the early days there have been differences of opinion concerning various points of its polity. Sometimes the dissent has affected only a few persons, and after a transient agitation, has ceased to have any perceptible influence on the life of the Church. Its progress has not been thereby retarded. At other times the dissatisfaction has grown to such proportions that divisions have resulted and new churches have been organized; and so the Methodisms of the land are many. But the spirit of union is now abroad in the churches, and they can so far forget their differences as to sit together as one Methodism in Ecumenical Conference. May all traces of bitterness between the members of this sisterhood of denominations soon and forever disappear! May all these wounds in the body of Christ soon be healed! This narrative requires that we consider the effect of one of these divisions upon the history of this church.

The economy of the Methodist Episcopal Church, adopted in 1784, placed the legislative power exclusively in the hands of the itinerant preachers. They were to compose the Conferences. It was not long after the organization of the Church until discussion and dissatisfaction arose. The mode of making the appointments of pastors and presiding elders and the general powers of the bishops were the subjects of criticism. Considerable excitement spread through the Church, as the membership and ministry ranged themselves on one side or the other of these questions. After the General Conference of 1820, lay representation

in the Conferences, the modification or abolition of the presiding eldership, and the change or destruction of the episcopacy were openly advocated.

At the end of that quadrennium — when the General Conference met in 1824 — the agitation had assumed such shape that petitions were presented in favor of these changes. But they were declared inexpedient; the propositions for change being voted down by a decided majority.

On the 21st of May of that year, and while the General Conference was in session, a meeting of the friends of reform was held in Baltimore, at which it was resolved to publish a periodical, to be called *The Mutual Rights*, and to form union societies within the Church in all parts of the United States, in order to disseminate their principles. Exciting controversies followed. The formation of societies aroused much feeling in the Church, and the result was that a number of persons in Tennessee, Virginia, Maryland, and Ohio were suspended or expelled. Appeals were taken to the Annual Conferences, which resulted in the confirmation of the sentences.

The Baltimore Conference, and especially Baltimore City, became involved in the strife and were centers of agitation. In 1827 a number of persons were expelled for being members of the union society and taking part in its movements. This expulsion was followed by the withdrawal of a number of their friends, "who alleged that the persecution was wholly owing to a difference of opinion about Church government." Those who were thus separated from the Church organized

themselves, in January, 1828, into a society called the Associate Methodist Reformers.

An attempt was made at the General Conference held at Pittsburg, Pa., in 1828, to reconcile the differences and restore the unity of the denomination; but it failed.

On November 12, 1828, a convention met in St. John's Church, Baltimore, and a provisional Church was organized, to be called the Associate Methodist Churches. The convention met again in November, 1830, at the same place. After a full deliberation, the name agreed upon was The Methodist Protestant Church. A declaration of principles was prepared, and regulations for the government of the Church were enacted. The episcopacy and presiding eldership were rejected; each Conference to elect its president. Ministers and laymen were to sit in equal numbers in the Annual and General Conferences. Class-leaders were to be elected annually by those members who compose the respective classes. At the organization of the Methodist Protestant Church there were five thousand members, including eighty ministers.

The agitation was not long in reaching Washington City. Georgetown was greatly disturbed by it, and differences of opinion on the points involved in the controversy began to show themselves among the members of Ebenezer congregation. William Ryland, a man of great prudence and courage, was the pastor during the eventful years of 1827 and 1828. But so deep became the dissatisfaction with our economy that he was not able to maintain the unity of the church. Families were divided on

the questions at issue. Men were known in their agitation to walk the floor all night, trying to determine what to do—whether to remain in the fellowship of the Methodist Episcopal Church or to unite in the reform movement. The official members were divided. In their business meetings they found themselves becoming more widely divergent in opinion, until a separation became inevitable. The crisis was reached at the close of 1828, when a number of members withdrew from Ebenezer, and, on January 7, 1829, organized the first Methodist Protestant church, under the name of the Methodist Associate Church of Washington City.

There were thirty-two persons in the first secession from Ebenezer, and they were the original members of the First Church. They were as follows: John B. Ferguson, Nathaniel Brady, Thomas Wheat, William Speiden, George W. Grant, William Sexsmith, Joseph Radcliffe, James Sloan, Walter Evans, Henry Awkward, George Collard, P. W. Pearson, William Wheat, John W. Ferguson, James R. Ferguson, Elizabeth Little, Susan Brady, Mary Wheat, Sarah Boyce, Mahala Wilson, Mary E. Wheat, Sarah Ferguson, Ann Collard, Maria Evens, Marion Speiden, Catherine Madcalf, Rebecca Sexsmith, Ann Walker, Mary Smith, Julia Radcliff, Ann Peonall, and Mary Green. This list contains the names of several official members.

One week after the date of organization, another party withdrew and further strengthened the new society. The Virginia-Avenue Church was subsequently erected, and continues until this day.

The first pastor was Rev. J. Hanson; the present pastor, Rev. Q. R. Bacchus. During the sixty-three years since its organization the church has had as pastors some of the strongest and most active men in the Conference. At least five have reached the presidency of the Conference, viz.: Daniel E. Reese, Josiah Varden, J. J. Murray, J. W. Everist, and W. S. Hammond. The congregation at first took the name of Mount Olive. In 1836 the name was changed to East Washington, and in 1872 to First Church.

By this division Ebenezer lost considerable strength; but, under a vigorous administration, it was able to endure the shock, and, closing ranks, advanced in its career of increasing success.

John L. Gibbons succeeded William Ryland, in 1829, and remained two years. Entering upon his pastorate before the excitement attending the division had subsided, he had an arduous task on his hands, and during his whole term had to contend with the difficulties arising therefrom. During this period of trouble, Ebenezer sustained a loss of one hundred and ten white members. During the same time there was a gain of seventeen colored members. Time healed the wounds made by the division, and restored its strength to the old church In a few years the membership began again to increase, and has since made a steady improvement.

This church was not visibly affected by the troubles that arose over the question of slavery. The division above mentioned was the only one that has occurred during its history. There has

prevailed in the church from year to year. But the most extended work of grace occurring in any single year in the history of the church belongs to the year 1822. Yelverton T. Peyton was pastor. The net gain in membership was three hundred and twenty-nine — an increase of more than one hundred and twenty-four per cent. The community was greatly moved. The interest spread throughout the city. Vast crowds attended. The people came from every direction, and as far away as Georgetown. There were remarkable displays of Gospel power. Mr. Peyton was abundant in labors. Mrs. Margaret A. Cahoon, now of Cleveland, Ohio, was converted at that meeting, and describes him as "a model, earnest, persuasive, and illuminating Gospel preacher." The church has felt the impulse of that work of grace until this day. There was also a far-reaching revival under the ministry of Thomas Myers, whose term extended through 1851 and 1852. Thus sowing and reaping continued year by year.

Mention has already been made of some of the members of the church of that period. Others are to be named.

Thomas Wheat was a blacksmith and also a teacher. He was the father of John T. Wheat, a clergyman of the Protestant Episcopal Church, who died recently, aged ninety-one years.

One of the most respected members of Ebenezer was Daniel Page. He was born of Roman Catholic parents. In early life he abjured the errors of that system, and became a Methodist. He was a man of remarkable sweetness of dispo-

members, and laid the first bricks in the construction of that church. He died the death of the righteous.

Elizabeth Boteler was his worthy companion. Her pilgrimage was lengthened far beyond fourscore years. The most serene piety beautified her character. The years of suffering with which her life closed did not awaken a single rebellious thought; but she always "endured as seeing Him who is invisible."

Melinda Marche early gave herself to the service of God. A pattern of piety to her family, she saw them brought to Christ. Three generations of her children are now members of this church.

Margaret Burdine manifested "the patience of hope" in her long and useful life. When she died in 1870, her connection with the church had covered almost its entire history. She joined the church at Greenleaf's Point; removed with the congregation to the Tobacco House; saw the growth of the church that made the building of Ebenezer necessary; worshiped in that place during the whole period of its existence; saw it superseded by the present church; and for twelve years worshiped therein. She maintained a primitive simplicity of dress and habit to the end.

Israel Little was an influential member of that period.

Thomas Havenner, well known throughout the city, was an official member at the time now being reviewed. He was the paternal grandfather of Frank H. Havenner, of the Baltimore Conference, Methodist Episcopal Church.

[illegible] was a [illegible] preacher. [illegible]

[illegible]

place on a Methodist in those early days as the coat of a clown would now. With what now seem to be unnecessary restrictions and useless regulations, they were, nevertheless, a righteous generation, and nobly did their part in the establishment and growth of the church.

The colored members formed a considerable part of the congregation in those days. They occupied the galleries, and entered heartily into all the services. Their lusty and musical voices greatly swelled the volume of praise, and their fervent prayers added fuel to the fires of devotion. Their quaint and generally apt responses showed how the truth had awakend their emotions, while sometimes with protracted shoutings they evinced an overmastering joy. Sometimes, too, their swaying bodies and upturned faces made a wierd accompaniment to the more decorous worship of the whites, and their leaping suggested the danger of a descent upon the heads of those who were on the lower floor.

The station had a number of classes composed entirely of colored members. In 1825 the colored membership numbered two hundred. In the twenty years preceeding, it had increased eight hundred per cent., while the white membership had increased a little more than six hundred per cent.

For a number of years the station had two pastors, one of whom devoted his time to the colored people, and their enthusiastic appreciation of his services often made his ministry an ovation. At length another church was built, and the colored members found themselves in a home of their

at the love-feasts of the past, how the fathers and mothers of this Israel, with shouts and tears, bore their heartfelt testimonies.

At the evening service, B. Newton Brown was the preacher. Pastor of the church in 1837, he was one of its best remembered and cherished friends.

After months of labor the stately form of the present church rose upon the place consecrated by the presence for so many years of the old church. The new building was not yet finished when services were first held in it. The inconvenience and expense of the temporary accommodations that had been provided for the congregation made it desirable to occupy the church as soon as possible. So that, when the basement was ready for use, it was solemnly dedicated to the worship of Almighty God by Bishop Osmon C. Baker. The other part of the church was not completed for some time.

The building cost ten thousand dollars. The task of raising this sum was very great; for, it will be remembered, that 1857 was the date of such a financial crisis that all the banks of the Union, from the Gulf of Mexico to the borders of Canada, stopped payments. Yet, seven thousand dollars were raised. The pastor diligently canvassed the whole city and secured many subscriptions. The remainder was raised in the years succeeding.

The Trustees of the station were S. A. H. Marks, secretary and treasurer of the Board; John Clapham, James McCathran, Enos Berkley, George R. Ruff, James Cull, John H. Peake. The Build-

CHAPTER VI.

FOURTH-STREET.

"Thou, too, O Church! which here we see,
No easy task hath builded thee.
Long worked the head and toiled the hand,
Ere stood thy stones as now they stand."—BREVIARY.

THE permanent establishment of any institution that has even a philanthropic basis is cause for congratulation. How much more so when the institution represents the highest conceptions known to man, and in the accomplishment of its legitimate work is "a city set upon a hill that cannot be hid," directing the feet of the heavenward traveler!

A Methodist church stands for a conquering theology, for a joyous faith, for a soul-elevating purpose, and so, if true to itself, is certain to be a beneficent factor in the life of any community. This may be affirmed of the Fourth-Street Methodist Episcopal Church. The blessing it has been to the part of the city in which it is located is incalculable. Its influence is upon hundreds of the homes, its activities engage many of the people,

away. The place that had but lately resounded with the voice of prayer and praise now echoed to the moans of anguish of the suffering and to the hurried prayer of the dying. Here many a patriot completed his sacrifice by yielding up his life for his country. Here tender farewells were spoken which will not be forgotten till the glorious greetings of the skies shall take their places. Here, too, the lonely heart, longing for a vision of familiar faces before its departure, was soothed by the soft hand and kind word of ministering charity. And here visions of glory came to men who lingered long enough afterward to tell the watchers of them, and then departed to share them. One of the soldiers, a few minutes before his death, was heard to exclaim with a loud voice, "Here!" Being aroused, he said, "Why did you call me back? I was answering the roll-call in heaven."

During the time the church was a hospital, the congregation worshiped in several places. For a time Odd-Fellows' Hall, on Eighth Street, in which they had worshiped while the church was being built, was again used. The congregation of Christ Protestant Episcopal Church, on G Street S. E., in a truly fraternal spirit, offered it to the Fourth-Street congregation for Sunday evening services, and for some time they worshiped in that place. Other churches of the neighborhood made a similar offer. The last place where the Methodists were thus sheltered during this trying period was in a frame chapel erected on E Street, between Sixth and Seventh Streets S. E., on a lot furnished for the purpose by Mr. S. A. H. Marks. This

building furnished accommodations for all departments of church work. Preaching services, prayer-meetings, class-meetings, and Sunday-school were all held in this chapel until the Government gave up the church, when, after the necessary refurnishing, the congregation returned to its home. They were afterward indemnified by the Government for the damage done to the building and furniture while used for hospital purposes.

A gracious revival occurred in the frame chapel. There were many conversions and a great quickening of the church. Thomas H. W. Monroe was the pastor during all this period. There has been no interruption of the services since that time, except for repairs, which have taken place several times.

In July, 1865, the pastor, Henry Sipes, died in great triumph. Entering upon his pastorate in March, 1864, he had already achieved a success, when a little more than a year later he was stricken down by disease. He was greatly beloved by his people. His hold upon the community was remarkable. Large congregations attended his ministry, and his preaching was "with the demonstration of the Spirit and with power." During his illness he was tenderly cared for by the church, and they have not yet ceased to mourn his death. It was a great bereavement. He was succeeded by George V. Leech, who removed from Waugh Chapel, and who thus began the first of the two pastorates he has had at Fourth-Street.

The church was called East Washington until 1870, when, at the suggestion of the pastor, W. T.

D. Clemm, the name was again changed, and since that time it has been known as Fourth-Street.

In 1878 the shadows of sorrow again fell upon the home of the pastor. Mrs. Maggie Reid, the pastor's wife, had come to the charge in delicate health. A disease, accompanied often by intense suffering, had been for a considerable time shattering her powers; yet she performed, as well as she could, the duties of her position. At length, after great pain she was released, December 22. Her death was one of great peace. Her sunny disposition, her deep and pronounced piety, and her interest in the cause of God gained her a warm place in the affections of the church, and her death was deeply lamented.

This church has always entered heartily into any plan that might be proposed for the better expression of the spirit of charity, or the wider diffusion of Christian principles; and so, as the institutions that adorn the city, that have grown out of the thought and love of the Methodist Episcopal Church, have been projected, the members of Fourth-Street Station have been among the most ardent advocates of their establishment, and when established, among their most liberal and devoted supporters.

The founding of a Deaconess Home in Washington, by the Woman's Home Missionary Society of our Church, was a movement to which this station gave a ready support. When the need of providing an asylum for aged and indigent members of our Church cried aloud through the voice of those who had the courage and faith to attempt

the task, Fourth-Street Church was one of the first to respond. Its representatives on the board of managers were among the most active in its organization, and are now among the most enthusiastic in its support. The first managers appointed from this church were Mrs. Emily Moffatt, Mrs. Elizabeth Dunn, Mrs. Alma Davis, Mrs. Florence Hill, Mrs. Rachel Belt, Mrs. Esther Meeker, and Mrs. Matilda Ferguson, who was secretary of the board for three years. Mrs. Elizabeth Bohannon was subsequently added to the board.

The plan conceived and projected by Bishop Hurst, to found and endow the American University at the National Capital, meets the hearty support of the church, and already a liberal subscription has been paid thereto.

Some of the ladies of this congregation are very active in the interest of "The Hope and Help Mission," an institution for the rescue of fallen women. The Woman's Christian Temperance Union here has many members. The Central Union Mission, an unsectarian evangelistic agency of the city, finds efficient assistance in the co-operation of our people, while an official member of Fourth-Street—George W. Havell—is a member of the board of directors of that institution. Charitable and rescue work always finds friends in this charge.

For the first fifty years of its existence the church owned no parsonage. The earliest pastors boarded with the members. Mr. James Friend's house was, in this way, the home of the pastor for many years. Later the preachers lived in rented houses, located in various parts of the southeastern

section of the city, sometimes near and sometimes more remote from the church.

At length, it was determined that a parsonage should be built. On November 4, 1851, during the pastorate of Thomas Myers, Lot 14, Square 904, located on Seventh Street, near G Street S. E., was purchased—the sum of two hundred and twelve dollars being paid for it. The house built upon this site was a frame structure, large and convenient, centrally located as to the residences of the members, but four blocks away from the church. Robert M. Lipscomb was the first preacher to occupy this parsonage. This provision for the comfort of the pastor was a very generous response to the demand of the hour, and was in keeping with the progressive spirit of the station. Here the preachers lived for thirty-three years, receiving, all that time, the marked attentions of an appreciative people.

Time, the improvements made in the neighborhood, and the generous spirit of the congregation led to the projection of a new and better parsonage. The lot on the south side of the church being for sale, it was bought, in August, 1885, through the joint efforts of the Ladies' Mite Society and the Young People's Union, at a cost of six hundred dollars, and presented to the board of trustees. A handsome and spacious parsonage was immediately built thereon. It is of bricks, and has all the modern improvements. William J. Palmer, a member of the station, was the architect. The building committee consisted of the pastor, M. F. B. Rice, and James B. Davis, Robert W. Dunn, F. A. Belt,

and William Carico, members of the board of trustees.

In May, 1886, the pastor vacated the old parsonage, which was sold, and took possession of the new. With so fine a parsonage and so thoroughly efficient a Mite Society, Fourth-Street Station presents its pastor with the comforts of a home not excelled in any charge in the city.

Of this building committee, James B. Davis has since died. On Monday, April 8, 1889, he suddenly departed this life. His position and character gave him prominence in the community and church. He served the general government for many years as Master of the Ordnance Department at the Washington Navy Yard, and such was his intelligent and faithful discharge of the duties of the position that he was considered one of the government's most efficient officers. His character was beautiful in its purity and strength. Childlike in spirit, he daily sat at the feet of Jesus. He was an example to believers. His place in the services of the sanctuary was never vacant except from compulsion. On the day before his death he was at church four times. He was a teacher in the Sunday-school, and also its treasurer.

The loving care of this people for its pastor was further shown when a Summer-home was provided. In 1879 land was purchased at Washington Grove, a Summer resort, twenty miles from the city, on the Metropolitan Branch, Baltimore and Ohio Railroad, and a cosy cottage built thereon. The enterprise was conceived and consummated by the Mite Society. The regular income of the society

was not drawn upon for the purpose, but the whole amount needed was raised by special efforts. The building is entirely out of debt. It was enlarged and improved in 1889, and further improved in 1890.

The efforts of Fourth-Street Church to extend Methodism in other parts of Washington will be recited in another chapter; also, the numerous agencies existing in that charge, organized for the prosecution of benevolent and evangelistic purposes. The history of the older churches of a city has been repeated in this. It has been drawn upon for the establishment of other stations. The extension of the city has resulted in the removal, from year to year, of many valuable members from this venerable church; and it is probable that on the roll of every Methodist Episcopal church of the city, or in their congregations, may be found persons who have been at some time identified with it; while from marriages and other causes many have gone into other communions.

Yet Fourth-Street Church has been saved the isolation and decadence that so commonly mark churches of its class. At no time in its history has it had such an equipment for service in promoting the kingdom of God, nor so many hands ready for duty. It has but to continue its present progressive policy to insure it, for the future, a position of increasing and commanding influence.

The following are the statistics of membership, property, and benevolences reported at the last session of the Conference, held March, 1892: Probationers, 61; full members, 424; local preachers,

[illegible] parsonages [illegible] for Missions [illegible] for Church Extension [illegible] for Freedman's Aid and Southern Educational Society [illegible] for Woman's Foreign Missionary Society [illegible] for Woman's Home Missionary Society [illegible] for Conference Claimants [illegible] for Children's Day Endowment Fund [illegible] for Sustentation [illegible] for General Conference expenses [illegible]. Besides these contributions the church gives liberally through the stewards to those of its members who are [illegible] in charity to all the needy as it is able to.

The [illegible] of the church's records [illegible] number of years makes it impossible to give accurate the number of deaths of members of the church that has occurred during its history. [illegible] estimate makes it not less than [illegible] members. Making the average of the last twenty-five years the basis of calculation it would be somewhat larger than even this. These saints of the New High Court [illegible] fought the good fight, finished the course and kept the faith, and being well [illegible] to the rewards of the faithful. Many [illegible] who were [illegible]

and sacrifice. They are not gone from the affection and memory of the church, nor from the reach of its sanctified imagination; for it sees them in the home of the blessed, with the angels of God and with God.

The people of God are a marching host, whose front ranks are disappearing within the gates of the "city that hath foundations; whose builder and maker is God," while it is daily being lengthened by those who are saved out of the world. This church has long had representatives among "the spirits of just men made perfect." Its front ranks have long since entered the gates of the city, and no year passes but some disappear within; but the heavenward-pressing column grows, and will, until the work of saving men is done, and the end has come, or, the mission of this church has been fulfilled.

Of the many pastors the charge has had, only a few remain among the living, and they rejoice in being permitted to stand in the godly succession. In that long line were heroes, yet they never dreamed of doing anything heroic. They never coveted "the empty niches in the temple of fame"; yet the Church at large gladly honored them while alive, and cherishes their memory now that they are dead. They pursued "the trivial round, the common task"; but their work has left an enduring mark upon the times, and they must be counted when we enumerate the factors which, by the help of God, have made our Methodism the world-wonder that it is.

We who now labor under such favorable con-

ditions must not forget that "other men labored, and we are entered into their labors." The foundations were all laid when we came to the task of building. Our hands were not the first to warm the handles of the tools by which the stones were shaped and the courses laid. Other hands had plied them, and proved their fitness for the task. The time for experiment was gone. Methods that had been the instruments of success were ready for our use. We thank God for our inheritance. The dead roll of the pastors of this station has been lengthened since this volume has been in preparation.

On Sunday, May 15, 1892, the church was suddenly bereaved of its pastor, Rev. W. F. Speake. Appointed to the charge at the last session of the Conference, he had begun, with characteristic vigor, to pursue the policy he had outlined for his pastorate. Many years of ministerial work had given him an experience that prepared him for success. His preaching during his short pastorate was with a plainness and cogency calculated to awaken thought, and his pastoral service was abundant and faithful. His ministry had always been successful, and promised to be so here. He gave much attention to the Sunday-school work, and it was in the school that he rendered his last service to the charge.

For years he had had a painful and, at times, an alarming form of heart-disease, which had given his family and friends great solicitude about his condition. The week previous to his death was one of suffering from what was pronounced rheumatism. Sleepless nights and days of labor were

too much for his enervated system, and the fatal attack ensued. His death, though startling, was such as befitted his active life. He literally "ceased at once to work and live,"—dying at his post, as he had often wished he might. After a night of suffering, he came early to the Sunday-school. Reviewing the lesson, at the request of the superintendent, he spoke of the immortality of the soul and the resurrection of the body, announcing his belief that his body (placing his hand upon his breast, and quoting Philippians iii. 21,) would live forever. Almost immediately after these utterances he became sick, and, leaving the school-room, went to the vestibule, expecting the relief that had come often before. Growing rapidly worse, he was taken to the parsonage by his wife and daughter, assisted by the sexton. Before the doctors could reach him he was dead. The painful intelligence of their bereavement was announced to the assembled congregation by Mr. George R. Cook, recording steward of the station.

Funeral services were held at the church on Tuesday, at one p. m. Rev. Dr. H. R. Naylor, Presiding Elder, had charge of the exercises. He was assisted by Revs. J. R. Wheeler, A. E. Gibson, J. H. M. Lemon, and James McLaren.

The interment took place at Greenmount Cemetery, Baltimore, at five p. m.

Resolutions of sympathy were passed by the Preachers' Meetings of Baltimore and Washington, and also by several of the churches.

Bishop Foster, at the unanimous request of the official board of the station, and with the consent

of the presiding elder, appointed W. J. Thompson, stationed at Walkersville, Md., to the vacant pastorate. He had formerly served the charge in an emergency, and it was felt that the important interests involved could be committed to his hands.

CHAPTER VII.

SUNDAY-SCHOOLS.

"Friendly the teacher stood, like an angel of light, there among them."
—LONGFELLOW.

FOURTH-STREET SCHOOL.

METHODISM has been identified with the Sunday-school movement from its beginning. The precept and example of the Divine Teacher in regard to the religious instruction of children were so clear that, when the Sunday-school idea began to project itself upon the mind of the Church, Methodism saw an opportunity and agency for the salvation of mankind that was unequaled.

John Wesley had a very important connection with the first known Sunday-school of modern times. Miss Hannah Ball, who in 1769 gathered the children of the poor and neglected, and taught them on Saturday and Sunday, reported her work to John Wesley. And when, in 1781, Robert Raikes asked the question, "What shall be done for the neglected street children of Gloucester?" it was a

young Methodist woman — a Miss Cook, afterwards the wife of that extraordinary Methodist preacher, Rev. Samuel Bradburn — who replied, "Let us teach them to read, and take them to church," and who with Raikes conducted the first company of children to church, exposed to the derision of the multitude as they passed.

The Methodist Bishop Asbury organized perhaps the earliest Sunday-school of America, at the house of Thomas Crenshaw, in Hanover County, Va., in 1786. The discipline of the Methodist Episcopal Church, at that early period of our history, directed attention to the children, and issued a mandatory rule concerning their instruction; and a number of schools were organized, among them the one just mentioned.

The growth of the institution in America was slow at first, and many years were covered by the initial and formative period. It was not until 1825 that the Sunday-school cause came prominently before the American public. At that time the necessity for concerted action became apparent, and societies for the promotion of Sunday-school work began to spring up. The Sunday-school Union of the Methodist Episcopal Church was organized in 1827, having for its aim "to encourage the formation of schools in poorer places and amidst sparse population." Since then the growth of Sunday-schools in our Church has been phenomenal.

It was in this period that the Fourth-Street Sunday-school was organized. In the Spring of 1819 a small school was started under the supervision of this station. This was the first attempt

at the establishment of the institution east of the Capitol.

The Methodist Sunday-school of Georgetown was begun the same year, and has continued in existence ever since. It was commenced by some zealous friends of youth on their own responsibility, and was not taken under the official patronage of the church until May, 1822.

The first Sunday-school organized in Washington was not so successful as that at Georgetown. It lived but a short time. We do not know who were the promoters of this enterprise; but it lacked efficient management, for it died from the disorder and confusion permitted during its sessions. But the idea had taken hold on the public mind, and there were those who believed in its utility and power.

Soon after the failure just recorded, another Sunday-school was established in the room under the Masonic Hall, by a gentleman named Winn. He was a man of much force of character, and possessed executive ability of a good order. This school was successful and flourished for a considerable time. It was not disorder nor inattention that interfered with the development of this school, but a difference in the religious beliefs of its workers and constituency. Mr. Winn was a Presbyterian and honestly taught what he believed. Being the only school, it was patronized by persons of other creeds than his, and dissatisfaction ensued over his sectarian teaching. The Methodist people, holding to the salvation of all who believe in Jesus Christ, were not pleased that their children were taught

the Calvinistic doctrines of election and reprobation; and so, at length, there arose differences which culminated in the organization of a school in which the doctrines of Methodism were distinctively taught.

In the Spring of 1827 a school was organized at Ebenezer Church which has continued until the present. The school organized by Mr. Winn continued to meet until his death, which occurred not long after this. When it was disbanded many of the scholars became members of the Ebenezer school.

About this time Mrs. John A. Chambers, a woman of great zeal and usefulness, organized a Sunday-school in the rope-walk at Greenleaf's Point, and when that at Ebenezer was begun, transferred it to the church, and the two schools became one — Mrs. Chambers becoming a teacher. Some of the scholars she brought with her afterwards became prominent and useful members of the church.

This school has been fortunate in having devoted and vigorous officers. Samuel S. Briggs, William S. Walker, Lewis A. Newman, and James Crandell are mentioned among those upon whom fell the task of reorganizing and conducting it.

Samuel S. Briggs was the first superintendent. He was also an exhorter, and stood high in the esteem of the church. He continued in office until his removal to Baltimore made a vacancy.

Lewis A. Newman was the second superintendent, and held the office for a term or more, and was succeeded by William S. Walker. He was

also a class-leader. After the expiration of his term as superintendent he became the librarian of the school, and while faithfully discharging the duties of that office, died, July 1, 1844. His death was a great bereavement to the school, and a series of resolutions was passed, expressing their sorrow and sympathy, and setting forth his character and work.

William S. Lowe was also superintendent about this time. He was a man of great solemnity of appearance and behavior. He kept eternal things constantly before the mind of the children. It is said that his hymns and prayers and addresses were all calculated to inspire the mind with a sense of approaching doom. He had many eccentricities of manner that made him a unique personality, and held such severe opinions on some questions as to interfere with his efficiency. He once turned a number of young men out of the school because they refused to become teachers. His zeal outran his wisdom.

In the early part of the year 1834 James Crandell was elected superintendent, and continued in the office until February 22, 1852. He was a most competent and successful officer. During his long term of service the school enjoyed much prosperity. Revival services were marked and frequent. The church was contiuually strengthened by accessions from the conversions occurring in the Sunday-school.

At this time a custom was adopted which continued for years afterward, and added much interest to the school. On holidays and picnic days

by this means hoped to prevent its occurrence. This chapel was occupied by the school until it was removed, in 1858, into the present church.

Thomas Osmond Summers was converted in the school during the superintendency of James Crandell. He was a shoemaker by trade and of infidel tendencies. He entered the Baltimore Conference in 1835, united with the Methodist Episcopal Church South at its organization, and rose to great distinction. He was general editor of the books and of several of the papers and the *Quarterly Review* of his Church. He was a very prolific author, was dean of the theological faculty of Vanderbilt University, was elected secretary of the General Conference of the Methodist Episcopal Church South in 1845, and continued in that office until his death, which occurred at Nashville, Tennessee, on Friday, May 5, 1882.

John Wesley Boteler, a retired minister of the Baltimore Conference Church South, was also converted in this school.

At some time during this period a Mr. Walraven was connected with the school and took part in the management. No particulars of his incumbency have been obtained.

On the twenty-second day of February, 1852, Samuel A. H. Marks was elected superintendent to succeed James Crandell. His term of office extended through many years. He was able and faithful, and under his administration the school received an impetus which is felt at the present time. His period of service included the years of the Civil War, and through all the drawbacks of

perpetual scholarship in the college. It has been occasionally used, but is now vacant. The school also holds a four-year scholarship in the same college, presented by J. R. McCathran, a devoted and very useful member of the church. These scholarships can only be used by members of the Sunday-school.

Thomas Somerville was next elected superintendent. He continued in office until the close of 1873. He was re-elected, December 28, 1874, and resigned, May 1, 1876. These were periods of progress. The room in which the school met was improved. A suitable place was provided for the infant department, and also for the library. The basis of work was broadened, new features were introduced, and a more hearty sympathy with the general interests of the church was manifested. A revival also occurred in the Sunday-school. Nine of the officers and teachers and thirty-five scholars were converted. That was one of the best the school has ever known. Many persons received into the church from that work of grace are still among its membership.

Isaac McCathran, son of J. R. McCathran — the fragrance of whose memory has not died out of the church — was superintendent in the succeeding term. Reared in the school, he came to the office with a full knowledge of its history and needs, and rendered effective service.

Donald McCathran, brother of the foregoing, was superintendent for the next four years. This was an important period in the growth of the school. The study of the Church Catechism was

made a specialty, the missionary cause brought into more vital relation to the school, and the constitution made to conform to the Discipline of the Church. These things have been of lasting good to the school.

On February 28, 1881, Joseph Webb succeeded to the superintendency, and for nine years faithfully and efficiently filled the office In love with his work, and grasping its possibilities, he kept the highest aims before the school, and laid down his charge with the evidences of prosperity visible on every hand.

George R. Cook was the next called by the school to its chief office, and has continued therein until now. Having been connected with the school for many years—first as scholar, then as teacher and officer—he was prepared to move along the lines of work pursued in previous years and that had been found effective, and to add such features as experience might decide to be worthy of trial. Enjoying the confidence of the entire church, they are willing that he should continue in this great trust.

The superintendents have uniformly aimed at the salvation of the children, and, as in former times so in this, "the pleasure of the Lord" has prospered in the hands of His servants. During the month of October, 1891, thirty-one scholars and one teacher professed conversion. For successive Sundays revival services were held in connection with the sessions of the school.

For many years Thomas B. Stahl has been assistant superintendent, and has always been ready to render any service required of him.

In March, 1892, three hundred and seventy-nine scholars and fifty-three officers and teachers were reported. The school has recently received a bequest of four hundred dollars from the estate of Philip Otterback. This gentleman, a well-known citizen of Southeast Washington for many years, was led to include the Fourth-Street Sunday-school among the beneficiaries of his will from the following circumstance.

About forty-seven years ago he had in his employ a young man who died from small-pox. The general dread of contagion from that disease made it difficult to secure such service as the case demanded, The clergyman upon whose ministry the family attended, refused to conduct the funeral. Oliver Ege, then pastor of Ebenezer, when asked to perform that service, readily consented. Mr. Otterback was greatly pleased at this kindness, and showed his gratitude by the above-mentioned legacy.

Tenth-Street School.

Many attempts have been made to furnish the extreme southeastern part of the city with Sunday-school privileges. John Clapham, William Bland, Thomas Somerville, George McKee, and Theodore Sniffin successively organized schools in various houses on Eleventh Street, which for the time met the demands of the neighborhood; but, as it has always been found difficult to maintain the institution in that locality, they were abandoned after a short time

In February, 1872, Robert W. Dunn, assisted by William Getzendanner and Edward Forsythe, organized a Sunday-school at Gates's Hall, corner Eleventh and N Streets S. E. This school was under the care of Zion's Harvesters, a society of the Fourth-Street Church. After two years the church on Tenth Street was built, and the school removed thither.

During the twenty years of its existence, it has had varying success. It has always been self-sustaining, but has had to struggle for its life many times. Conversions have occurred yearly. A number of useful members have been added to the church through its agency. It is now in a prosperous condition. The property is free from debt, and all the effort may now be given to the specific work of the school. This hopeful condition of affairs is mainly due to the persistent and sacrificing work of R. W. Dunn, who has been superintendent from the beginning. He has been ably seconded by William M. Mathis, who for more than four years has been secretary.

In March, 1892, one hundred and twenty scholars and fifteen officers were reported to the Annual Conference.

CHAPTER VIII.

SOCIETIES.

"Everyone members one of another."—PAUL.

FOR many years organizations of various kinds have existed in the Fourth-Street Church for the promotion of such benevolent and social objects as have seemed to be necessary to complete its circle of activities. As the laboring thought of the Church has created new agencies for the progress of the kingdom of God, this charge has been ready to adopt them, and so keep itself abreast with the times and in touch with all the general movements of the denomination. And when any local demand has arisen, it has not been backward to devise the scheme for its satisfaction. And so, in the following description of the societies connected with this church, it will be found that in all connectional and congregational enterprises it has borne its share.

LADIES' MITE SOCIETY was organized Febru- [illegible] 5, 1847. At first the society had two objects; [illegible] to furnish the parsonage and to relieve the

This society is one of the most efficient agencies of all those engaged in the work of the church. It has been a constant pleasure to its members to contribute to the comfort of the pastor's family. Their wants are generally anticipated, or, if not, are relieved as soon as known.

Besides this, the Mite Society has helped in various ways. In 1879 land was purchased at Washington Grove, and a cottage built for the use of the pastor's family. More ground was subsequently bought, and the house greatly enlarged and beautified. It is also furnished, and is now a delightful Summer-home. The whole expense was met by special collections, none of the revenue of the society being used for that purpose. There is no debt.

In 1884, the Bibles used in the church were purchased by it. In 1885, the ground on which the present parsonage was built, was purchased by the society, at a cost of six hundred dollars, and presented to the board of trustees. They were kindly assisted in this enterprise by the Young People's Union.

Some of the brethren are mentioned as having rendered special service to the society. William Dixon and James Bright each served as treasurer for several years. Dr. S. A. H. McKim and Thomas Somerville attended the meetings regularly.

Regular meetings are held on the second Thursday in every month, and the membership fee is ten cents per month.

The *first* annual report was as follows:

Received from subscribers		$28 86½
" " donations		3 50
Total		$32 36½
Expended for parsonage	$18 95	
" " destitute	6 12	
Total		25 07
Balance on hand		$ 7 29

The *last* annual report is as follows:

Received from collectors	$103 60
" " donations, &c.	45 75
" for cottage account	95 35
Total	$244 70

The difference in these reports shows the progress the society has made since its organization. After forty-five years it is more efficient than ever.

YOUNG MEN'S CHRISTIAN UNION was organized in 1865, during the first pastorate of George V. Leech. It did effective work for the Church of God on many lines. Besides such religious meetings as it conducted, much money was raised for various purposes. The Twelfth-Street Methodist Episcopal Church is a result of its activity. The money necessary for its erection was collected under the auspices of this society. This is but one of many things it did.

ZION'S HARVESTERS was organized October 20, 1871. The benevolent purpose of this society was "to visit and pray with the sick," and "to hold regular weekly meetings at the Alms-house." This was a vigorous and helpful organization. Many

homes were blest by the ministrations of its zealous members, and the inmates of the poor-house were afforded religious privileges in the prayer-meetings which for a long time were held there. This society also did mission work for the Sunday-school cause. The Tenth-Street School was organized under its auspices.

YOUNG PEOPLE'S CHRISTIAN ASSOCIATION was organized July 13, 1875. Its object was to hold religious meetings on Sunday afternoon, and cottage prayer- and experience-meetings. This for a considerable period was a popular and successful institution. Immense congregations attended the Sunday afternoon meetings. Great awakening and converting power marked its history. During its continuance it was of marked advantage to the church.

WOMAN'S FOREIGN MISSIONARY SOCIETY was organized, May 14, 1876, during the pastorate of John W. Hedges. It began with seventy-six members. M. C. Hedges, wife of the pastor, was the first President; Mrs. Coombs, Mrs. Clapham, and Mrs. Bently were Vice-Presidents; Ella Walters, Secretary; Addie Lyon, Corresponding Secretary; and M. Rebecca Palmer, Treasurer.

Since the organization of the society over eight hundred and fifty-two dollars have been received. Special donations were made for a considerable time by Susan Dove for the support of an orphan in India, named for a daughter who died in infancy.

The officers for 1892 are Matilda Ferguson,

President; Alma V. Davis and Nellie Dwyer, Vice-Presidents; A. Elizabeth Moffatt, Secretary; and M. Rebecca Palmer, Treasurer. There are now forty-two members. Besides the regular monthly meetings, special public meetings have been held in the interest of the society.

SUNDAY-SCHOOL GOSPEL TEMPERANCE SOCIETY was organized in the lecture-room of the church, November 18, 1881, a meeting for that purpose being called by Thomas B. Stahl, assistant superintendent of the school. The officers elected were: President, T. B. Stahl; Vice-President, Lillie Webb; Treasurer, R. E. Cook; Secretary, R. W. Emmons; Collectors, Harry Belt and Ella Casey; Organist, Harry Dove.

The history of this organization has been remarkable. The regular meetings have been held on the afternoon of the first Sunday of the month, and not a single month has passed without a meeting. Over two hundred and fifty addresses on the subject of temperance have been delivered, many of them by distinguished persons from various parts of the United States, while the best temperance workers of the city have generously given their assistance. About seven hundred and fifty persons have signed the pledge. Great quantities of temperance literature have been distributed. The membership includes persons of many creeds, and, while under the auspices of the Methodist Episcopal Church, has a following and an influence in all the churches of the neighborhood, including the Roman Catholic. It is considered one of the

most efficient organizations of its kind in the city. T. B. Stahl has been President from the beginning. He has never been absent from a meeting, and much of the success of the society must be attributed to his untiring work in its behalf. Robert E. Cook has been Secretary since March 13, 1884, and has faithfully and efficiently filled the office.

SAVE-ALL BAND, a juvenile missionary society, auxiliary to the Woman's Foreign Missionary Society of the Methodist Episcopal Church, was organized, April 14, 1886, by M. A. Reiley, secretary of the Washington District, Baltimore Branch, Sarah Rodgers being elected president. After two years she removed to Colorado, and was succeeded by Emma Thomas, who also served two years Elizabeth Brinkley was the next president. She was succeeded by Ada Mathis who holds the office at the present time.

The officers of the society are organized into a band of "Willing Workers," whose object is to supplement the regular income of the society, and keep it up to a required amount. They have also provided missionary literature for the meetings.

The society meets weekly. on Friday evening. Besides the promotion of the missionary cause, Bible study is pursued regularly, and literary and musical exercises are sometimes held. The anniversary, which is always observed, is an interesting occasion. The Christmas entertainment is always well attended.

The annual contribution of the society is about one hundred dollars, a part of which is used for

the education of such orphans in the foreign mission fields as the society may designate.

The success of the Save-All Band is pronounced. It holds a prominent place in the thought of the church.

THE YOUNG PEOPLE'S UNION was organized in June, 1886. Forty-eight members were enrolled at the beginning. The object of the Union was broad, and, during the time it was active, accomplished much. That object was "to promote social harmony and unity of effort among our young people," and "to work for the social and financial interest of the church." It also aimed "to promote a fraternal spirit amongst the various organizations of young people in other Methodist churches of Washington."

The regular meetings were held bi-weekly, at the homes of the members. There was no admission fee nor any dues, but all were expected to contribute labor and money, as they might be able, to any enterprises that might be projected.

Several very successful bazars and excursions were held. The Union has been a financial profit to the church. It has paid its own way and put a handsome sum into the treasury of the Board of Trustees. In conjunction with the Mite Society it bought the lot on which the present parsonage stands. It assumed the debt against the trustees, and has regularly paid the interest, besides a good sum on the principal.

Antedating the Epworth League in Washington, by printed appeals it strove to unite the young peo-

ple of our city Methodism; and anything achieved in that work owes its beginning to this organization. The pastor of the church depended almost entirely on the co-operation of the Young People's Union in arranging for the "Old Folks' Day," that was so successfully observed in May, 1891.

The following financial exhibit will show the extent of its work in that direction.

Paid on parsonage lot	$263 78
" principal of trustees' note	700 00
" interest " "	524 85
Total	$1488 63

The officers are as follows: President, Maurice Otterback; Vice-President, Thomas S. Dunn; Treasurer, Clara J. Belt; Secretary, Robert E. Cook.

WOMAN'S HOME MISSIONARY SOCIETY was organized in November, 1886. It has forty-two members. The average amount contributed yearly by the society is fifty dollars. Its objects are those of the Woman's Home Missionary Society of the Methodist Episcopal Church, to which it is auxiliary. Besides contributions of money, its members secure, whenever possible, donations of food and clothing, which are distributed mainly through the authorized agents of the society.

The Deaconess movement in the Church has the hearty co-operation of this body of workers. They have assisted in the establishment of the Deaconess Home in this city, and are deeply interested in the Lucy Webb Hayes Home, recently founded.

The officers are: President, Emily Moffatt; Vice-President, Esther Meeker; Secretary, Ammie Bohannon; Treasurer, Elizabeth Bohannon.

EPWORTH LEAGUE was organized, November 2, 1891, at a meeting called by the pastor for the purpose. There are seventy-five members at present, a gain of about twenty-five since the organization. A young people's meeting is held every Sunday evening before public worship. Cottage prayer-meetings have been held weekly. All the departments are organized and have meetings of their own, and thereby contribute much to the success of the league. Business meetings are held monthly.

The officers are: President, Arthur A. Chapin; 1st Vice-President, or Chairman of the Department of Religious Work, A. Elizabeth Hancock; 2d Vice-President, or Chairman of the Department of Mercy and Help, Nellie Hogan; 3d Vice-President, or Chairman of the Department of Entertainment, Maurice Otterback; 4th Vice-President, or Chairman of the Literary Department, Robert E. Cook; Secretary, Mary Williamson; Treasurer, Charles E. Trazzare.

CHAPTER IX.

CHURCH EXTENSION.

"The banyan of the Indian isle
Spreads deeply down its massive root,
And spreads its branching life abroad,
And bends to earth with scarlet fruit."

FOURTH-STREET STATION is the mother of churches. At different times in its history it has planted missions in various places in the south-eastern part of the city, and has thereby contributed very materially to the spread of Methodism in Washington. Four churches now stand the witnesses to the zeal and liberality of this time-honored charge. In this chapter an account will be given of their rise and progress.

EBENEZER METHODIST EPISCOPAL CHURCH, Washington Conference.—On April 27, 1838, Lot 4, Square 820, was purchased from William and Rachel Prout. The trustees named were James Crandell, Ambrose White, George Adams, Daniel Page, William W. Lowe, and Grafton D. Parson.

Grant, a local preacher, is the only living member of the board appointed in 1860.

The following persons are trustees at the present time, viz.: A. W. Dangerfield, John Mitchell, Jesse Barnes, Enoch Colbert, James H. Proctor, John Cephas, William Bell, William E. Bowie, and Joseph S. Fletcher. Alexander Dennis is the present pastor. The charge is now one of the best in the Conference.

ANACOSTIA METHODIST EPISCOPAL CHURCH.—The first class in this place was organized, in 1845, by Rev. Oliver Ege. It was composed of seven persons, viz.: Louis Newman, leader; James Danforth, Sr., Ann D. Danforth, James Danforth, Jr., Francis Brown, Susan Brown, William Brown. A small chapel was built on the river road, by James Danforth, Sr., after whom it was named. Louis Newman, after being in charge of the class for a short time, was succeeded by James Crandell, who after six weeks' incumbency was succeeded by Samuel Skidmore, a man of strong character, and a consistent and ardent Methodist, who held the office about fourteen years.

A Sunday-school was also organized, with Louis Newman superintendent, who held the office several years.

The preaching services were held by the local preachers of Ebenezer Station, with an occasional sermon by the preacher in charge. Converts of the revivals of those days are still members of the charge. Rev. Samuel Marks is mentioned as having been faithful in this ministerial service.

thousand dollars. It is now worth considerably more.

No regular preaching services are held. Protracted meetings are held nearly every year, sometimes conducted by the preacher in charge of the station and sometimes by the superintendent of the Sunday-school. There have been many conversions, and useful members have thereby been given to the church. It has required persistent effort to sustain the cause of God at this place; but faith has triumphed, and now that it is free from debt, it has a more hopeful outlook than ever before.

The twentieth anniversary was observed February 7, 1892. Rev. W. T. D. Clemm preached in the morning and evening. At three p. m. a Sunday-school meeting was held. The debt remaining on the property was provided for on that occasion. The weather was very inclement, but the objects of the anniversary were accomplished.

The board of trustees at present consists of R. W. Dunn, R. C. Griffin, W. D. Campbell, George Thom, M. T. Dixon, P. B. Otterback, W. R. Speiden, G. W. Dunn, and William Mathis.

CHAPTER X.

SKETCHES OF PASTORS.

"From on high
His warrant is; his charge, aloud to cry,
And spread his Master's attributes abroad."—BISHOP MANT.

METHODIST preachers have always gone to their work professing to be moved by a divine impulse, and the Church, while inducting men into the orders and offices of its ministry, has claimed only to recognize those whom God has called. It is not satisfied if they declare that they regard the ministry as a work for which they have special qualifications, or as a sphere in which they can display peculiar power. Nor will it be considered sufficient, if they ask for admission to the ministry because the pathway to it seemed to lie open to them, and it would be the most natural and congenial manner of employing their time. They must unhesitatingly declare that they are called of God, as was Aaron. They must be able to say that a dispensation of the Gospel has been com-

mitted to them, and that they will incur condemnation if they do not obey.

Methodists believe that men are selected for the holy ministry, not by parental preference, nor by the convenience of family allottment, but by the Great Head of the Church, working by the direct agency of the Divine Spirit.

To every candidate for admission into the ministry the bishop, in the presence of the people, puts the question, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God for the promoting of His glory and the edifying of His people?" And he must answer, "I trust so." Upon this profession alone would he be permitted to have a place in our ministry.

Besides this divine call, every pastor goes to his appointed place with the formal endorsement of the Annual Conference of which he is a member. It is never taken for granted that, because a preacher is not explicitly charged with some offense, he is innocent. It must be positively stated that he is so.

The twentieth question in the Order of Business in an Annual Conference is, "Was the character of each preacher examined?" And under this the name of each member is publicly called, and his character is not passed until the answer is made, "There is nothing against him." This occurs every year during a preacher's connection with a Conference. This unique feature of our economy gives the Methodist people an added respect for

their pastors, and enables the pastors to go to their appointments conscious of the great advantage such an endorsement secures.

Such was the ordeal through which the men passed of whom biographical sketches are about to be given. Each succeeding pastor, during these ninety years, has declared himself called of God to preach the Gospel, and his brethren have declared him worthy of his calling. The following is a complete list of the pastors Fourth-Street Church has had since it appeared in the minutes; also, a record of such facts concerning their ministry as would be interesting.

1802.

WILLIAM WATTERS.

To this man of God belongs the honor—"never to be shared, never to be impaired"—of being the first native itinerant preacher in American Methodism. Abel Stevens speaks of him as "the first of the thousands, the tens of thousands, of American Methodist itinerants who have spread the Gospel over the North American Continent; a man fervent in spirit, prudent in counsel, indefatigable in labors, saintly in piety."

He was born in that part of Baltimore County, Maryland, now included in Harford County, October 16, 1751. Exposed to evil influences, he was restrained from vice by the watchful care of his mother. The only ministers he knew in his youth were two parish clergymen, who reflected but little

honor upon their office, desiring only the stipend by which their services were compensated. In a few years after Methodism was planted in America, its itinerants reached the neighborhood in which he lived, and he was awakened under their preaching, and in May, 1771, was converted. He says, "In the same house where I was born a child of wrath, I was born a child of grace." This occurred in his twentieth year. Being received among the Methodists he thought a greater blessing than to be a prince.

With his conversion came the divine call to the ministry and the impulse to work. Obeying the command, "Whatsoever thy hand findeth to do, do it with thy might," he began to call his neighbors to repentance, and was permitted to see some of them converted. In a few months after this he was given license to exhort. While exercising his gifts in that office, he was pressed with the conviction that he must give himself to the regular ministry, which, after prayer and fasting, he did, and was licensed to preach in October, 1771, just as he was twenty-one years of age.

During that same month he started on an evangelistic tour, with Robert Williams, one of the most useful, laborious, and successful of the early preachers. Reaching Norfolk, Va., young Watters was left to establish Methodism in that region, while Williams passed on to similar work elsewhere. He continued in that field until 1773; and when the first Conference of Methodist preachers held on the American Continent met in Philadelphia, during that year, he was able to report that a cir-

cuit had been organized. He was the only native American preacher in that Conference.

He was sent thence to Kent Circuit. After serving the Church acceptably in several fields, he located in 1782, and continued in that relation, with the exception of three months, until 1801, when he re-entered the traveling connection, and was stationed at Alexandria, Va.

In 1802 he was pastor of Georgetown and Washington; and in 1805, of Washington City, it having that year become a separate charge.

Growing feeble, though only fifty-four years of age, he was compelled to locate again, at the end of that Conference year. He settled on his farm in Fairfax County, Va., where he continued to reside until the end of his life.

During his last years he was totally blind, but is known to have preached after that affliction had befallen him. For his convenience his house was made a preaching-place, once in two weeks.

He died, March 28, 1827, in the seventy-sixth year of his age, and was buried in a corner of his farm. For many years his grave remained unmarked, the stones and fence being removed during the late war. Through the instrumentality of Rev. R. F. Bishop, a suitable monument has been erected over the graves of Watters and his wife, and the lot inclosed by a substantial iron fence; Bishop Fitzgerald contributing one hundred dollars and the remainder given by members of the Watters family in Harford County, Md., and several of the preachers of the Virginia Conference of the Methodist Episcopal Church.

County, Va., April 29, 1789; entered the itinerant ministry in 1792. He labored efficiently until 1814, when from affliction he became superannuated. He continued in this relation until his death, which occurred in 1834. He was a devoted standard-bearer of Methodism as it pushed its victories into the frontier settlements of the country, and endured many hardships as a good soldier of Jesus Christ. The immediate cause of his death was a fall from his gig. Sustained by the doctrines of the Gospel, his end was triumphant.

1805.

WILLIAM WATTERS.

For biographical sketch see under the year 1802.

1806.

No appointment.

1807.

JOHN WATSON.

John Watson was born in Calvert County, Md.; was received into the traveling connection in the year 1792, and was superannuated in 1825; in which relation he continued until the period of his death, which happened at Mr. Weller's, near Martinsburg, Berkeley County, Va., some time in the early part

head; 1801, Nantucket; 1802, Baltimore and Fell's Point; 1803, Baltimore City; 1804-5, Philadelphia; 1806, Wilmington, Del.; 1807, Wilmington, N. C; 1808, Washington City; 1809, Baltimore Circuit; 1810, Harford; 1811-14, Baltimore District; 1815-16, Fell's Point; 1817-18, Baltimore City; 1819-20, Alexandria.

At the Conference held in Baltimore in 1821, he took a superannuated relation, in which he remained until his death.

Further evidence of the confidence reposed in him by the Church is to be found in the fact that, perhaps with no single exception, until his age and physical infirmities compelled him to decline the honor, he was elected a member of the General Conference, where his marked ability and sterling qualities enabled him to exert a decided influence upon the deliberations of that august body, and aided to establish the present enviable reputation of our Church.

1809.

JAMES SMITH.

James Smith was born in Virginia, in 1782 or 1783. He began to preach when only sixteen years of age; was admitted to the Conference on trial in 1802. His death occurred at Baltimore, in April, 1826. He was a member of the General Conferences of 1812, 1820, and 1824.

He was stationed twice at the following places, viz.: Frederick, Annapolis, Baltimore, St. George's

1810.

JAMES SAUNDERS.

James Saunders was admitted on trial in the Baltimore Conference in 1805, and was ordained deacon in 1807. In 1805 he was stationed at Northumberland; in 1806 at Juniatta; in 1807 at Lancaster, Va.; in 1808 he was located. In 1810 he was employed by the presiding elder to supply Washington City. We have no information concerning his subsequent history.

1811.

BEVERLY WAUGH.

This beloved and distinguished minister of the Gospel was born in Fairfax County, Va., October 25, 1789, and died in Baltimore, Md., February 9, 1858.

In his fifteenth year he joined the church, and in his twentieth he became a traveling minister, and for eighteen years filled a number of the most prominent appointments. In 1828 he was made Assistant Book Agent, and in 1832, Principal Book Agent. He was a member of the General Conferences of 1816, 1820, 1828, and 1836. The Book Concern was burned during his incumbency as agent; but the confidence of the Church in him was so great that, at the General Conference of 1836 he was elected to the office of bishop.

During the twenty-two years of his episcopal

services he was never absent from one of his Conferences. He shared the responsibility of presiding over five sessions of the General Conference, some of which were the most laborious and difficult known in the history of the Church. His travels were extensive, when the scant facilities of the period are considered. Bishop Janes said, "During his term of episcopal service, it is believed, he traveled about one hundred thousand miles by all sorts of conveyances, preached two thousand sermons, presided over one hundred and fifty Conferences, and ordained from twenty-five hundred to three thousand deacons and elders, besides services rendered on various special occasions."

He was a pure specimen of a Christian gentleman — dignified yet simple, respectful and respected. He showed nothing of the prelate, but much of the father in Christ.

His grave is at Mount Olivet Cemetery, Baltimore, Md., near those of Bishops Asbury, George, and Emory.

He was pastor at Washington City in 1811, and again in 1817.

1812, 1813.

Andrew Hemphill.

Andrew Hemphill was born in the north of Ireland, and emigrated to this country about the beginning of the century. He joined the Conference in 1803. He was first sent to the Clarksburg Circuit. The Baltimore Conference at that day

was so large in area as to include such far-away regions as those occupied by the Pittsburg, Holston, and Oneida Conferences; and in almost every section of this great field we find this man of God taking his full share of ministerial labor.

He enjoyed no inconsiderable share of the remarkable success achieved by the men of his day. He was, in the best sense of the word, a revivalist. He acted on the principle that he is the best preacher who wins the most souls to Christ. As a preacher he was grave, simple, sincere, pure in doctrine, original in thought, and affectionate in address. His personal appearance and spirit were truly patriarchal, and will not be easily effaced from the memory of those who knew him.

He died fifteen minutes before five o'clock on Sunday morning, August 27, 1837, in the sixtieth year of his age. He was at that time presiding elder of the Carlisle District. His last words were, "Happy, happy." At his own request, Henry Smith preached his funeral sermon,—the text being Acts xi. 24: "He was a good man, and full of the Holy Ghost, and much people was added unto the Lord."

He was stationed at Washington City in 1812-13, and again in 1815.

1814.

JOHN G. WATT.

John Gill Watt was born February 25, 1778, and died at Upperville, Va., September 23, 1842.

Converted in his boyhood, he was at length called to the ministry, and in 1807 entered the Conference. He performed all the duties of his itineracy until failing health compelled him to leave the effective ranks of the ministry, which he did in 1829. In the last twelve years of his life he experienced very great bodily suffering. But his Christian zeal continued until the end. At the close of his life he adopted the words of the apostle: "O death, where is thy sting? O grave, where is thy victory?"

He was stationed at Washington in 1814.

1815.

ANDREW HEMPHILL.

For biographical sketch see for the years 1812 and 1813.

1816.

SAMUEL MONTGOMERY.

Samuel Montgomery entered the traveling ministry of the Methodist Episcopal Church in 1807, and continued therein for fourteen years. His successive appointments were as follows: Rockingham, Greenbrier, Monroe, Pendleton, Lancaster, Baltimore, New River, East Wheeling, Carlisle, Washington, Baltimore City, Redstone, Monongahela, Greenbrier. His name disappears from the minutes after 1821, but from what cause we are not informed.

1817.

BEVERLY WAUGH.

For biographical sketch see for the year 1811.

1818.

RICHARD HUNT.

Richard Hunt united with the Conference in 1814, and served in the following places: Alleghany, Calvert, Baltimore, Fredericksburg Washington, Prince George, and Fredericktown. In 1823 he withdrew from the connection.

1819.

WILLIAM MONROE.

This holy man of God and minister of Jesus Christ was born in Alleghany County, Md., September 8, 1783, and died at Boonsboro, Md., May 29, 1871. Converted in his twenty-second year, his thoughts were directed to the ministry, and he was licensed to preach in the Fall of 1809. He was admitted on trial in the Baltimore Conference in the Spring of 1810. His appointments were as follows: Littleton Circuit, Huntingdon, Greenfield, Randolph, Redstone, East Wheeling, Monongahela, Rockingham, Alleghany, Va., Ebenezer (Washington), Chambersburg, Winchester, Va., Stafford, Staunton, Berkeley, Jefferson, South Branch, Hills-

boro, Boonsboro, Codorus Mission, Mercersburg, and Greencastle. He served in several of these places the second time.

In 1837, 1838, and 1842 he held a supernumerary relation; in 1846 he became superannuated. He held this relation until his death.

Some of these charges were among the most laborious known to the ministry of the Baltimore Conference; but his devotion enabled him to give full proof of his calling. He was at Ebenezer, Washington, in 1819.

1820.

GEORGE WELLS.

George Wells entered the Baltimore Conference in 1820 and was sent to Ebenezer. He was afterwards stationed at Baltimore Circuit, Prince George, Calvert, and Severn. He was superannuated two years and located in 1827.

1821.

JOHN MACKELFRESH.

John Mackelfresh began his ministry in the Conference in the year 1813, on Fairfax Charge. His subsequent appointments were Berkeley, Severn, Pittsburg, and Connellsville, Stafford, Montgomery, Frederick, Frederick Circuit, and Ebenezer. After his pastorate at Ebenezer he retired from the ministry, locating in 1822.

1822, 1823.

YELVERTON T. PEYTON.

Yelverton T. Peyton was born in Stafford County, Va., in 1797, and died in Baltimore, Md., January 15, 1831, in the thirty-fourth year of his age and the thirteenth of his ministry. He was converted in 1815 and entered the traveling ministry in 1818. His active ministry was only of eleven years' duration, but he was appointed to some of the most important charges in the Conference. In 1829 he ruptured a blood-vessel, which was the probable cause of his subsequent sufferings and hasty dissolution. He took the superannuated relation in 1830. He was a man of remarkable zeal and spirituality, and a commensurate success attended his ministry. He was pastor of Ebenezer in 1822 and 1823. During his time the most remarkable revival the charge has ever seen took place. It had a lasting effect. His name is still mentioned with reverence.

1824.

HENRY SLICER.

Henry Slicer was born in Annapolis, Md., March 27, 1801, and died in Baltimore, Md., April 23, 1874. He entered the Conference in 1822, and was granted a supernumerary relation in 1874, after fifty-two years of active service in the ministry, and only forty-three days before his death. He was

in all except the first. He was an advocate of total abstinence, and during twenty years delivered more addresses on this subject than any preacher in the country. He was a popular platform speaker, and was welcomed at anniversaries and other special occasions. His ministry was an instructive example of devotion to primitive Methodist usage and a wise discharge of official duties.

1825.

ROBERT S. VINTON.

Robert Spencer Vinton died Sabbath, July 31, 1870. We have no details of his early life. His ministry in the Baltimore Conference began in 1818, and he continued in the effective ranks until 1865, when he became supernumerary, in which relation he continued until 1869, when he took the superannuated relation.

He had been preaching seven years when he became pastor at Ebenezer. After having served faithfully on circuits, in stations, and as presiding elder, he was during the war commissioned chaplain in the United States Army, serving in the hospitals of Baltimore. He was so faithful in this office that many called him "the Model Chaplain." He was practical in his preaching, earnest and affectionate in his pulpit style, and throughout his ministry of fifty years bore a spotless reputation. His last days were marked by saintly resignation, and his death was one of peace.

States. He was a minister approved by God, and uniformly successful in winning souls to Christ. Revivals generally followed his faithful preaching, and doubtless his reward in heaven will be very great.

The celebrated William Pinckney, who called him the greatest orator he had ever heard, secured his election to the chaplaincy of the United States Senate. He was re-elected four times. He was Chaplain of the House of Representatives one term. President Andrew Jackson gave him his intimate friendship and had him appointed to his naval chaplaincy. He was stationed at the Marine Barracks, Washington, and his work was very successful.

His preaching was on the highest themes of the Gospel, which were enforced with an impassioned zeal, yet with an appropriate solemnity. His habits were very exact, his liberality was great, and his thoughtfulness for others most marked.

Arranging for his own funeral, he provided that the pall-bearers, who were to be selected from among the Christian men of the Navy Yard, should be paid for their services and loss of time. John H. Wilkerson, at present a member of Fourth-Street Church, was one of the number. His death was triumphant, his last words declaring his trust in God. In Chapter V. it is stated that Mr. Ryland was at Ebenezer in 1828. This error was discovered too late for correction.

1828 and 1829.

JOHN L. GIBBONS, M. D.

John L. Gibbons entered the ministry of the Methodist Episcopal Church in 1822 and continued in the effective relation until 1844. From that date until 1860 he was supernumerary. Re-entering the effective ranks, he was stationed at McKendree, Washington, in 1861. He was superannuated in 1862, '63, '64; and in 1865 withdrew from the Church, uniting with the Methodist Episcopal Church South. He was a doctor of medicine. He died in Baltimore County, Md., in July, 1871.

In Chapter V. the pastorate of Mr. Gibbons is stated to have begun in 1829. This error was discovered too late to be corrected in that place.

1830 and 1831.

JOHN SMITH.

John Smith, after a useful ministry of more than twenty-five years, died at Bladensburg, Md., April 10. 1851, in the forty-ninth year of his age. He was admitted to the Conference in 1826. "He occupied some of the best stations, was for a term presiding elder of the Winchester District, and in every position maintained a uniform and untarnished character,"

He was the first Methodist preacher appointed to the chaplaincy of Seaman's Bethel, Baltimore, and held that post for six years. Here his success

was so marked as to make this period of his ministry remembered with greatest pleasure by his friends.

In death, as in life, he had great enjoyment of the divine favor. A few hours before he passed away he shouted, "Glory be to God for the fullness of the redemption that there is through the merits of the eternal Saviour. Glory! glory! who would not shout?"

Revs. J. W and E. H. Smith, of the Baltimore Conference, are his sons.

1832.

Tobias Reiley.

Tobias Reiley was born in Westmoreland County, Pa., in 1789, and died in Cumberland, Md., April 19, 1843. Blessed with an early religious training, he was converted in his fourteenth year. He joined the Baltimore Conference in 1810, and remained a member until his death—a period of thirty-three years.

His preaching was powerful and often eloquent and his ministry had many seals given to it in the conversion of sinners. In his last years he was greatly afflicted, but continued to work uutil compelled to ask a superannuated relation. Death ensued very shortly afterwards. His end was peace.

He was pastor at Ebenezer in 1832.

1833 and 1834.

HENRY S. KEPPLER.

Henry S. Keppler entered the Baltimore Conference in 1827, and after an active ministry of nine years located in 1836 and entered the ministry of the Protestant Episcopal Church.

1835.

A. A. ESKRIDGE AND S. MCMULLEN.

Alfred Augustus Eskridge was born in Centreville, Fairfax County, Va., March 1, 1798. He entered the Baltimore Conference in 1830. After the session held at Staunton, Va., in 1861, he withdrew and became identified with the Methodist Episcopal Church South. When he had been preaching five years he became the preacher in charge of Ebenezer. He died in Staunton, Va., January 16, 1891. He was the oldest member of the Conference.

Solomon McMullen was born in Centre County, Pa., in 1808, and died in Shepherdstown, Va., November 20, 1863. He was converted in his seventeenth year. In 1832 he was admitted on trial in the Baltimore Conference. His active ministry covered a period of twenty-nine years.

He was a pastor of untiring labors and a preacher of commanding and popular talents. He was a friend of unwavering integrity and a Christian of unimpeachable character. Many souls "were added unto the Lord," through his ministry. He

died from typhoid fever. His death was the triumph of one who reposed with absolute trust in the atonement.

He was junior preacher at Ebenezer in 1835, having charge of the colored people.

1836.

JACOB GRUBER.

Jacob, son of John and Plantina, Gruber, was born in Lancaster County, Pa., February 3, 1778, He was converted before he was fifteen years old. His religious profession and activity resulted twice in his expulsion from home. He entered the ministry in 1800.

Such was his efficiency that in 1806 Bishop Asbury appointed him presiding elder, and continued him in that office seven years. He subsequently served a full term on a district. He labored in the ministry with almost unparalleled zeal and industry for fifty years, without an intermission of four consecutive weeks at any one time from any cause whatever. He died May 25, 1850.

Volumes have been written concerning this man of God. He possessed the strongest possible individuality, and left a mark on the times it is permitted but few men to make. To a mind of singular strength and originality he added an energy of character, a depth of piety, and a power of endurance that made him prodigious in labors and very useful. He was abstemious, simple, economical, and regular in his habits.

Thoroughly acquainted with the doctrines of Methodism, he never faltered in their defense. He was an expert in exposing false doctrine or unmasking false religion. At such times his language was pitiless in its severity. His ordinary pulpit ministrations were good, sometimes overwhelming. His wit was remarkable, and often so severe as to make him a terror even to his friends. But he was always ready to apply a cordial to any wounds he had made.

With rigid economy he blended great liberality. He saved as an example and gave as as example. He had a commanding influence among his brethren.

His death was one of the most beautiful in the annals of the Conference. He spoke with great composure of his approaching dissolution, and joyfully awaited the summons of the Lord. His last wish was that if it could be ascertained when he was passing away a few of his brethren and sisters should be present and sing in chorus, "On Jordan's stormy banks I stand," &c. His wish was gratified.

He was stationed at Ebenezer in 1836. He had a colleague that year. The General Minutes say it was Christopher Parkinson; Gruber himself says it was Samuel Ellis.

1837.

B. N. Brown and Robert T. Nixon.

Benjamin Newton Brown was born in Martinsburg, Va., December 19, 1808, and died in Washington, D. C., January 17, 1869. He was converted

on Sunday, January 17, 1824, and entered the Baltimore Conference at its session of 1833. Beginning his ministry with great fear, he was enabled to pursue it with delight, and for thirty-six years gave full proof of it. His endowments were of a high order. His preaching was sound, clear, logical, earnest, and fearless. He was a devout and constant student of the Bible, and possessed a mastery of religious subjects surpassing that of many whose advantages were greater. In the intimacies of friendship he was genial in a rare degree. He was the central light of a home that was believed to be one of the brightest of earth. His death was a fitting close to his life. He frequently called for the reading of the Sixty-third Psalm and the twelfth chapter of Isaiah. He died commending Christ to those around him. He was secretary of the Conference two years.

Robert T. Nixon united with the Conference in 1835. He was stationed at Ebenezer in 1837. His actice ministry continued, with the exception of one year, during which he was superannuated, until 1849, when he withdrew from the Conference under censure for quitting the work assigned him.

1838.

B. N. Brown.

For biographical sketch see for 1837.

1839.

GEORGE HILDT.

George Hildt was born in Baltimore, Md., February 26, 1803, and died in the same city, March 7, 1882. He was received on trial in the Conference in 1826. His ministry covered a period of fifty-six years, thirty-five of which were spent in the effective ranks. His appointments indicate his standing as a minister of the Gospel. Of a sympathetic nature, he preached the Word most persuasively, and ever had a large place in the hearts of his people. His interest in all the enterprises of the Church continued until the last.

His death occurred just as his brethren gathered for the annual session of his Conference. He was able to say, "Not a cloud nor a doubt disturbs me." "The vail has grown so thin I can almost see through it." The funeral was held in the First Church, corner Fayette and Charles Streets. The Conference attended in a body. Bishop Wiley was also present. Rev. Issac P. Cook delivered the sermon.

1840 and 1841.

GEORGE G. BROOKE.

George G. Brooke was born in Fauquier County, Va., in 1808, and began his ministry in the Baltimore Conference in 1829. Among his classmates were Thomas B. Sargent, N. J. B. Morgan, and

James H. Brown. He withdrew from the Methodist Episcopal Church in 1862, and became a member of the Methodist Episcopal Church South. He was a man of deep piety, and had much success in his ministry. He died December 8, 1878, while pastor of Berryville Circuit.

1842.

JAMES H. BROWN, D. D., AND ALBERT BAKER.

James H. Brown was born at Mt. Vernon, Lancaster County, Pa., August 20, 1807.. He was converted at the Shrewsbury Camp-meeting, September 5, 1826. In 1829 he united with the Baltimore Conference and was sent to Bellefonte Circuit. He continued in the effective relation until 1861 when he became supernumerary.

He was a man of remarkable characteristics. A painstaking and constant student, his mind was stored with knowledge that was both varied and accurate. As a preacher, debater, and controversialist he held a high place among the strong men of his times. The love he bore to his Church and his country was second only to his love for Christ, and he was ever ready to defend both.

He was at Ebenezer in 1842 and 1843. This pastorate was distinguished by his successfnl defense of our doctrines against the attacks of Mr. Van Horseigh, a Romish priest; a Mr. Donlou, who had pnblicly assailed Methodism, and the mischievous teachings of the Millerites. He was a delegate

to the General Conference of 1860 at Buffalo, N. Y. He died March 15, 1886. His funeral took place from the Broadway Church, where for a long time before his death he was accustomed to worship.

Albert Baker was born in Baltimore, Md., September 15, 1820. He was converted in January, 1835, and began his brief ministry in the Conference in 1839. He was a diligent student and an arduous laborer in the vineyard of the Lord. He was appointed junior preacher at Ebenezer in 1842. Taken sick in July of that year, he lingered until October 19 and exclaiming, "All is well," ceased to breathe. He died in his twenty-second year.

1843.

James H. Brown and Zachariah Jordan.

For biographical sketch of J. H. Brown see above.

Zachariah Jordan was born in Baltimore County, Maryland, January 19, 1796. He was in his twenty-seventh year when he was converted. He became a traveling preacher in 1829 and continued to testify of the Gospel of the grace of God until September, 1843, when through an attack of dysentery he was compelled to desist from labor. He died October 3, 1843. Like his predecessor, he died while junior preacher of Ebenezer and the assistant of James H. Brown.

1844.

E. P. Phelps.

Elisha Payne Phelps entered the Baltimore Conference in 1835 and continued a member thereof until the formation of the Virginia Conference, when he became a member of that body. He located in 1876 and practised law in Washington, D. C., where he died April, 1887. He was a lay delegate to the General Conference of 1880 from the Virginia Conference.

He was pastor of Ebenezer in 1844 and subsequently presiding elder of the district, including Washington.

1845 and 1846.

Oliver Ege.

Oliver Ege joined the Baltimore Conference in 1827. His name continued upon its roll until 1868, when at the formation of the Central Pennsylvania Conference he became identified with it. His ministry covered the extended period of sixty-two years. He died at Mechanicsburg, Pa., August 9, 1889.

During his pastorate at Ebenezer he planted Methodism at what is now Anacostia. He was afflicted a long time before his death.

1847 and 1848.

WILLIAM PRETTYMAN,

William Prettyman died in Milford, Delaware, July 21, 1875, in the eighty-third year of his age. He was converted during the early part of the century and joined the Methodist Episcopal Church; he immediately began to seek the more advanced experiences of the Christian life, and to the end of his life held fast the grace whereunto he had attained.

In 1814 he was received on trial in the Philadelphia Conference; in 1819 he was transferred to the Baltimore Conference and remained therein until his death. He gave fifty-three years of effective service to the ministry. He was a member of the General Conference of 1836.

At the age of seventy-five he took a superannuated relation to the Conference. He continued to preach with energy and power through the years of his superannuation. His preaching led many to repentance and edified the body of Christ. His last illness lasted only a few hours. He died from paralysis. His three sons became ministers. One of them, Wesley, was our first missionary to Bulgaria, where he served seven years.

1849.

GEORGE W. ISRAEL.

George Washington Israel was born October 27, 1813. He entered the traveling ministry in 1838. Among his classmates were Bishop Thomas

Bowman and Drs. John Lanahan and Thomas Sewall, Jr. He did effective work until 1857, when he retired to the superannuated relation. His health was never afterward sufficiently restored to enable him to resume the work of an active ministry. He was a man of fine mind, with a decided genius for patient study. His spiritual qualities were as strongly marked, and he daily communed with God. He died near Clarksburg, Md., November 25, 1891, after an illness of two weeks.

During his pastorate at Ebenezer he was prostrated with sickness and was compelled to resign his charge, and Joseph White, a superannuated member of the Conference, served it the remainder of the year.

1850 and 1851.

THOMAS MYERS, D. D.

Thomas Myers was born in Georgetown, D. C., May 18, 1813. He was converted at Lewisburg, Va., August 25, 1831, while reading the Parable of the Prodigal Son, in the loft of the store in which he was employed. He was licensed to exhort, April 25, 1834, and to preach, November 22 of the same year. Feeling the ministry to be his life-work, he made diligent use of such advantages as he had to prepare himself for it. Refusing a flattering business offer made by an uncle and brother, he entered the Conference in 1835, having previously supplied Pocahontas and Augusta Circuits for a short time.

1852 and 1853.

R. M. LIPSCOMB.

Robert M. Lipscomb was born at Georgetown, D. C., February 19, 1807. He was converted September 4, 1827, and was received on trial in the Baltimore Conference in 1831. He died at Baltimore, Md., February 5, 1890. His active ministry continued until 1867, when be became supernumerary. In 1868 he became superannuated and did not afterward have any other relation. His life was pure, his spirit sweet, his labors abundant, and full of fruit. As a preacher he was evangelical and practical, clear and concise. His end was so full of peace that he was heard to exclaim: "Is this earth or heaven? If it be earth, it must be that part which is nearest heaven."

1854.

A. G. CHENOWETH AND RALPH PIERCE.

Alfred Griffith Chenoweth was born near Winchester, Va., February 9, 1809; entered the Conference in 1834. In 1855, at the close of his pastorate at Ebenezer, he was transferred to the Northwest Indiana Conference and stationed at Greencastle. He was subsequently presiding elder of the Terre Haute and Indianapolis Districts. He died suddenly of congestion of the heart, near Greencastle, Ind., April 25, 1864. His character was beautiful, and his ministry successful. During

a successful revivalist. Five thousand conversions occurred under his ministry. He was a great church builder. He once announced to his congregation that they would meet on a certain day to build a church. They met and actually had a log church ready for occupancy in three days. He built the Wabash-Avenue Church in Chicago, and the present Foundry at Washington, D. C. He built the church at Anacostia. His pastorate at East Washington was a pronounced success.

1861.

J. LANAHAN, D. D.

John Lanahan entered the Baltimore Conference in 1838, and at the present time still holds an effective relation, having charge of the Book Depository in Baltimore. He is known throughout the Church and has a commanding influence in all its Councils. Elected to the General Conference of 1856, he has served in every subsequent one, making ten in all. This is a distinction no other person in the Church enjoys. He was Assistant Book Agent at New York from 1868 to 1872. Besides serving important stations in Baltimore and Washington, he has spent twenty years in the presiding eldership. He was pastor of President Hayes and family while stationed at the Foundry the second time. During the Civil War he was a valued counsellor of the government, and rendered invaluable service to the Methodist Episcopal Church

on the border. He was a member of the Second Ecumenical Conference, held at Washington, D. C., October, 1891. He was appointed to his present position in March, 1888.

1862 and 1863.

T. H. W. MONROE.

Thomas H. W. Monroe was born in Fairfax County, Va., October 11, 1804, and died in Baltimore, Md., July 28, 1864, being at that time pastor of Fayette-Street Church. He was admitted on trial in the Conference in 1827, and during a ministry of thirty-seven years filled a number of important stations, and served two terms as presiding elder. His term of service at Fourth-Street, then East Washington, was one of great difficulty, arising out of the Civil War, but he was able to keep the organization intact and maintain regular services. He sowed in tears and reaped in joy. His last illness was short. His parting words to his wife were, "Be faithful," and to his children, "Trust, trust, trust."

1864 and 1865.

H. N. SIPES.

Henry N. Sipes was born in Fulton County, Pa., in 1833. He united with the Conference in 1854. His ministry lasted only eleven years, eight

of which were spent in Washington, including two years in the chaplaincy of the United States Penitentiary. He was greatly beloved. His ministry at East Washington was marked by large congregations and an extensive revival. He died June 20, 1865. He was pronounced at his death one of the best men of the Conference. He was a Christian patriot. After one of the great Union victories of the Civil War he was asked by a crowd he was passing to address them, but instead he called for the doxology, which was heartily sung. He suffered greatly during his last sickness, but had a triumphant death.

1866 and 1867.

G. V. Leech, D. D.

George V. Leech was removed from Waugh to Fourth-Street, then East Washington, upon the death of H. N. Sipes, and besides filling out the year 1865 remained in the pastorate two full years. He joined the Conference in 1856. His appointments have been as follows: Berryville, West Loudon, Jefferson, Rockingham, Lewisburg Station, East Rockingham, Gorsuch, Waugh, East Washington, South Baltimore, West River, Piedmont, Westminster, Union, Martinsburg, Annapolis (First Church), Frederick, Frostburg, and Govanstown. In 1879 he was reappointed to Fourth-Street and remained three years. He is now pastor at Govanstown.

1868 and 1869.

W. H. HOLLIDAY, D. D.

William Harrison Holliday was born in Berkeley County, W. Va., August 31, 1835, and died in Baltimore, Md., March 23, 1878, while pastor of Harford-Avenue Station. In 1855 he entered the Baltimore Conference, and remained therein until his death, with the exception of one year spent in the Iowa Conference. Besides serving in several important stations, he was presiding elder of Winchester District, where his administration was marked by a brilliant success. In all his charges he was abundant in labors, and had uniform success. His last words were, "O Lamb of God, I come. The Lamb! the Lamb! the Lamb!"

1870 and 1871.

W. T. D. CLEMM.

William T. D. Clemm entered the traveling ministry in 1840, and is now a supernumerary member of the Baltimore Conference. He has served as pastor of the following charges: Williamsburg, Berwick, Bellefonte Circuit, Northumberland, West River, Rockville, East Harford, Caroline-Street, York, Cumberland, Summerfield, City Station, Annapolis, Ellicott City, Alexandria, Winchester District, East Washington, Patapsco, Jefferson-Street, Hereford, Towson, and Catonsville. Though not

in the effective relation he preaches constantly and with unabated vigor. He preached a semi-centennial sermon before the Conference at its session at Cumberland, March, 1890. He is very active in the cause of prohibition.

1872.

C. McElfresh.

Charles McElfresh was born in Montgomery County, Md., in 1819. He died at Waverly, Md., July 19, 1887. Entering the Conference in 1844, he ran his ministerial course with a success that made him a man of mark among his brethren. For fourteen years before his death he had been chaplain of the Seaman's Union Bethel of Baltimore. His success in this field made him the worthy successor of Francis McCartney and Henry Slicer. He was a man of rare judgment, wise, and affectionate. His sermons "were redolent with the sweet perfume of personal holiness."

1873.

C. McElfresh and A. J. Gill.

For sketch of C. McElfresh see above.

A. J. Gill entered the Baltimore Conference in 1869. His appointments have been as follows: Hancock, South Branch, Kingsley, Fourth-Street,

Bunker Hill, Calvert, Ellicott City, Patapsco, Woodberry, Eutaw-Street, and Frederick. He is now pastor at the latter place.

1874.

J. E. AMOS.

John E. Amos began his ministry in 1859, and has served the following charges, viz.: Middletown, Hancock, High-Street, Caroline-Street, Hampstead, Westminster, North Baltimore, Strawbridge, Hagerstown, Fourth-Street, First Church (Annapolis), Martinsburg, Jackson Square, Woodberry, Wesley Chapel (Baltimore), West Baltimore District, Dunbarton-Avenue, and Canton, where he is now pastor.

1875 and 1876.

J. W. HEDGES.

John W. Hedges dates his ministry from 1845, and is still in the effective relation, being pastor of South Baltimore Mission. The following is a list of his appointments: Springfield, Franklin, Greenbrier, Rockingham, Agent Wesleyan Female Institute, Ryland, Lexington Circuit, Rockbridge, Jefferson-Street, Emory, Lewisburg, Shrewsbury, Caroline-Street, Jackson-Square, Westminster, Franklin-Street, Annapolis, Fourth-Street, Calvert, Great Falls, Savage and Guilford and South Baltimore Mission. He was Sunday-school and Tract Agent

for six years. He has published a volume of memoirs of preachers called "Crowned Victors."

1877 and 1878.

B. G. W. REID.

Burgess G. W. Reid was one of a class of twenty-one preachers who were admitted on trial in the Baltimore Conference, at Light-Street Church, in March, 1856. He has since served the following charges: Hancock, Frederick Circuit, Boonsboro, Frostburg Circuit, Rainsburg, Alleghany, Liberty, Harford-Avenue, Bedford, Winchester, Hanover-Street, Hagerstown, Fourth-Street, Jefferson-Street, Caroline-Street, Reisterstown, East Harford Station, and Emory. He is now serving his fourth year at the last-named place.

1879, 1880, and 1881.

G. V. LEECH, D. D.

For biographical sketch see for the years 1866 and 1867.

1882, 1883, and 1884.

J. FRANCE, D. D.

Joseph France was born in Baltimore, Md., August 26, 1819, and died in Hagerstown, Md., July 27, 1889, while on a visit to his son, Rev.

H. S. France. At his death he had been a Christian sixty years, and a minister of the Gospel forty-seven years. As a man Dr. France was calm and forbearing; as a Christian, gentle, loving, trusting; as an administrator, judicious; as a preacher, evangelical, clear, and earnest; as a friend, thoughtful and sympathetic. His end befitted his life. It was a holy triumph over pain and death. He was greatly beloved at Fourth-Street, where he served a full term.

1885, 1886, and 1887.

M. F. B. RICE.

Martin F. B. Rice began his ministry in the East Baltimore Conference in 1868 The next year, through a change in Conference boundaries, he was placed within the bounds of the Baltimore Conference. He has served the following charges: Antietam, Liberty, Linganore, Grace (Washington), North Baltimore, Appold, Towson, Martinsburg, Jefferson-Street, Fourth-Street, Dunbarton-Avenue, and Union Square, where he is now pastor. The present handsome parsonage at Fourth-Street was built during his pastorate.

1888, 1889, 1890, and 1891.

W. M. FERGUSON.

William M. Ferguson was licensed to preach in [illegible] 1868, and supplied the Mercersburg Circuit

until March, 1869, when he was received on trial in the Baltimore Conference. He has served in the following appointments: Hampstead, Union Bridge and Middleburg, Linganore, Catonsville, Winchester, Va.; West River, Baltimore Circuit, Reisterstown, North Baltimore, Fourth-Street, and South Baltimore. He is now pastor of the latter place.

1892.

W. F. SPEAKE AND W. J. THOMPSON.

William F. Speake was born in Baltimore in 1831 and was admitted on trial in the Conference in 1850. During his ministry of forty-two years he served in many important stations, and a term each on the Washington and East Baltimore Districts. He was a delegate to the General Conference of 1888, and an alternate delegate to that of 1892. He was for four years a representative of the Sixth General Conference District on the General Missionary Committee. He died suddenly on Sunday, May 15. The particulars are given elsewhere.

William J. Thompson entered the Conference in 1887. After serving on Hampstead Circuit for two years he attended Drew Theological Seminary, graduating at the last commencement. He was appointed to Walkersville at the last session of the Conference, but was removed to Fourth-Street after the death of brother Speake.

Presiding Elders.

The following is a list of the presiding elders the charge has had and the districts with which it has been connected:

Baltimore District.—1802-3, Wilson Lee.

Alexandria Distrtct.—1804, Daniel Hitt; 1805-6, Enoch George.

Baltimore District.—1807-8-9, Nelson Reed.

Potomac District.—1810, Hamilton Jefferson.

Georgetown District.—1811-12-13-14, Nelson Reed; 1815, Enoch George.

Potomac District.—1816-17-18, Joseph Frye.

Baltimore District.—1819-20, Stephen G. Roszel.

Potomac District.—1821-22, Christopher Frye; 1823-24, Daniel Hitt.

Baltimore District.—1825-26-27, Joseph Frye; 1828-29-30-31, Christopher Frye; 1832-33-34-35, Alfred Griffith; 1836-37-38-39, John Davis; 1840-41-42-43, Norval Wilson; 1844, John A. Collins.

Potomac District.—1845-46, Thomas B. Sargent: 1847-48-49-50, William Hamilton; 1851-52-53-54, Norval Wilson; 1855-56-57-58, John Lanahan.

Washington District—1859-60-61, L. F. Morgan; 1862-63-64-65, E. P. Phelps; 1866-67-68-69, N. J. B. Morgan; 1870-71, James A. McCauley; 1872-73, John Lanahan, 1874-75-76-77, W. F. Speake; 1878, 79-80-81, B. P. Brown; 1882-83-84, John S. Deale; 1885-86-87-88-89-90, J. McKendree Reiley; 1891-92, H. R. Naylor.

CHAPTER XI.

1802. NINETIETH ANNIVERSARY. 1892.

"*This is my birthday, and a happier one was never mine.*"—LONGFELLOW.

THE historic position in American Methodism held by the Fourth-Street Church made it appropriate that its ninetieth anniversary should be celebrated. The proposition being presented to the leaders and stewards' meeting, a committee, consisting of George R. Cook, Robert W. Dunn, and Thomas B. Stahl, was appointed, with the pastor, to arrange for the event. The entire church heartily co-operated in the movement and made the occasion worthy of the cause.

The week beginning February 14 was selected as the time for holding the exercises. A souvenir program was prepared and sent to every member of the church. These programs, with cards of invitation to the anniversary, were also sent to all the friends of the church, so far as they were known. The enthusiasm awakened was so great that crowds attended, especially on Sunday, when the church,

althongh spacious, would not accommodate them. The audience-room of the church was handsomely decorated with palms, and back of the pulpit were the dates "1802" and "1892," made of flowers. The wall and pillars of the lecture-room were gracefully festooned with national flags, which had been supplied by the government for the occasion, the work being done by brother De Witt Fowler.

The anniversary was preceded on Sunday, February 7, by a historical sermon, by the pastor, W. M. Ferguson, the text being I. Samuel vii. 12. "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

On Sunday, February 14, at 11 a. m., Rev. M. F. B. Rice, pastor in 1885-87, preached from "And he said unto them, It is written, My house shall be called the house of prayer."—Matthew xxi. 13. The music at this service was special, and very finely rendered. The choir, led by Mr. Ruloff R. Strattan, was assisted by singers from several of the Methodist churches of the city, and by a number of instruments.

At 3 p. m. a reunion love-feast was held, led by Rev. Thomas Myers, D. D., pastor in 1850-51. Many testimonies were given. It was an occasion of much interest.

At 7.30 p. m., the anniversary of the Sunday-school Missionary Society was held. Prayer was offered by Rev. W. W. Buck, a member of Hamline Church. The music was furnished by the school and choir. Rev. M. F. B. Rice delivered

the address. There were also recitations by the scholars.

On Monday, February 15, at 7.30 p. m., Rev. B. G. W. Reid, pastor in 1877-78, preached. The text was: "In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise."—Ephesians i. 13.

The opening prayer was offered by Rev. J. Wesley Boteler, of the Methodist Church South, who also led the congregation in singing, after the sermon, the hymn having the chorus, "There'll be no sorrow there.

On Tuesday, February 16, at 7.30 p. m., Rev. W. H. Chapman, pastor in 1857-58, preached. Text, "Jesus saith unto him: Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen and yet have believed."—John xx. 29.

On Wednesday, February 17, at 7.30 p. m., a Pastors' Reunion and Reception was held. Rev. J. W. Hedges, pastor in 1875-76, presided. The music was very fine, the choir being again assisted by the generous friends of the previous Sabbath. The pastor delivered an address of welcome. The responses were made by Rev. W. T. D. Clemm and Rev. Dr. H. R. Naylor, presiding elder of Washington District; after which the great audience passed before the altar and shook hands with the preachers, who were ranged behind it. The preachers present were Revs. H. R. Naylor, E. D. Owen, S. Shannon, G. V. Leech, J. E. Amos,

E. Richardson, W. T. D. Clemm, M. F. B. Rice, W. M. Osborne, J. H. M. Lemmon, B. G. W. Reid, W. H. Chapman, J. E. Nicholson, of the Methodist Protestant Church, and W. M. Ferguson. The congregation was then invited to retire to the lecture-room to partake of refreshments, and nearly one thousand persons were served. This part of the evening's program was under the supervision of the ladies of the church, who did their work so well as to meet the entire expense of the occasion and leave a handsome surplus, which was passed to the treasurer of the Board of Stewards. The Epworth League assisted the ladies in serving the guests. The evening was a perfect success.

On Thursday, February 18, at 7.30 p. m., Rev. G. V. Leech, D. D., pastor in 1866-67 and 1879-81, preached. His text was "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians iii. 13, 14.

On Friday, February 19, at 7.30 p. m., Rev. W. T. D. Clemm, pastor in 1870-71, preached from the text "Bless the Lord, O my soul, and all that is within me bless His holy name."—Psalm ciii. 1.

On Sunday, February 21, at 11 a. m., Rev. John Lanahan, D. D., pastor in 1861, occupied the pulpit, preaching from I. Corinthians iii. 21-23—"All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things

present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

At 3 p. m. a Sunday-school re-union was held. In the large audience there were representatives from the Tenth-Street, Anacostia, and Twelfth-Street Methodist Episcopal, and the Virginia-Avenue Methodist Protestant Sunday-schools. The pastor presided. Addresses were delivered by Rev. E. Richardson, of Anacostia, and Rev. J. C. Nicholson of the Methodist Protestant Church. Rev. G. W. Havell conducted the singing. A number of brethren, who had been, or were then, superintendents of the schools represented, occupied chairs in the altar. A very handsome bouquet was presented to the mother-school by brother Linger, superintendent at Anacostia. It was a delightful occasion.

At 7.30 p. m., Rev. John E. Amos, pastor in 1874, preached the final sermon of the anniversary. His test was Ephesians iii. 17: "That Christ may dwell in your hearts by faith."

From first to last the anniversary exercises were interesting and profitable. People attended from all sections of the city. Letters were received from various parts of the country from persons who had formerly belonged to the station. The press of the city gave daily reports of the services. *The Evening Star* published the historical sermon, with but little abbreviation, and illustrated with pictures of the Ebenezer and the present Fourth-Street Churches.

During the week two registers were kept open to receive the names of visitors, and many were

recorded. The contributions were given as a thanks-offering and were liberal. This anniversary awakened much interest in the church and gave it a stronger hold upon the community.

The following is a list of the church officers, as published in the program of the anniversary:

Rev. John F. Hurst, D. D., LL. D., Resident Bishop.
Rev. H. R. Naylor, D. D., Presiding Elder.
Rev. W. M. Ferguson, Pastor.
Rev. W. M. Osborne, A. M., M. D., Supernumerary.

Local Preachers.—Rev. John L. Haughe, Rev. Richard Emmons, Rev. G. W. Havell, Rev. J. D. Bradburn. John H. Wilkerson, exhorter.

Class-Leaders.—Overton Tolson, W. F. Dove, Pastor, T. B. Stahl, John H. Wilkerson, R. W. Dunn, George R. Cook, Emma J. Thomas.

Stewards.—George R. Cook, E. F. Casey, J. S. Moffatt, W. F. Dove, T. B. Stahl, R. W. Dunn, F. A. Belt, W. H. Bohannon, M. T. Dixon.

Trustees.—Fourth-Street: Theodore Sniffin, E. F. Casey, R. W. Dunn, F. A. Belt, T. E. Trazzare, J. T. Harrison, R. E. Cook, M. Otterback, A. A. Chapin.

Tenth-Street: R. W. Dunn, R. C. Griffin, W. D. Campbell, George Thom, M. T. Dixon, P. B. Otterback, W. R. Speeden, G. W. Dunn, William Mathis.

APPENDIX A.

THE METHODIST CHURCHES OF WASHINGTON.

METHODIST EPISCOPAL CHURCHES.

BALTIMORE CONFERENCE.

DUNBARTON-AVENUE CHURCH is one of the oldest Methodist societies in America. It was the first established in the District of Columbia. Robert Williams introduced Methodism into this region in 1772. The first church was built on Montgomery Street, probably in the year 1795. It was thirty by forty feet, and "of very ordinary finish." In 1849 the present church on Dunbarton Avenue was built, largely through the instrumentality of Henry Slicer. It was dedicated, July 3, 1850, during the pastorate of John Lanahan. Dunbarton-Avenue Church became one of the churches of Washington City when, in 1878, Georgetown became a part of the National Capital. The first trustees were Lloyd Beall, Richard Parrott, Samuel Williams,

Isaac Owens, Richard Beck, George Collard, and Peter Miller. The statistics for 1892 are as follows: Probationers, 13; full members, 306; value of church, $15,000; value of parsonage, $5,500; scholars, in Sunday-school, 232; officers and teachers, 36. Rev. George Elliott, D. D., is the present pastor.

Foundry is a branch of the Georgetown Station. The society was organized in 1815 and became a separate charge in 1817, with Thomas Burch as pastor. The first house of worship was presented to the society by Henry Foxall as a thank-offering to God for the providential deliverance of his foundry from destruction during the second war with Great Britain. The board of trustees consists of the following persons: W. J. Sibley, B. H. Stinemetz, J. E. Clokey, W. E. Chandlee, Hiram Price, A. M. Smith, E. H. King, R. H. Willet, T. A. Harding. The statistics for 1892 are as follows: Probationers, 12; full members, 616; value of church, $80,000; value of parsonage, $10,500; scholars in Sunday-school, 369; officers and teachers, 45. There have been forty-two pastors. Rev. Oliver A. Brown, D. D., is the present incumbent.

Wesley Chapel was organized in 1828, in Masonic Hall, corner Fourth Street and Louisiana Avenue N. W. The society was composed of members who had removed from Foundry and Ebenezer. In 1829 a church was built. The society was connected with Foundry until 1838, when it became a separate charge, with George G. Cookman, pastor. In 1856 the present church was built.

bationers, 57; full members, 374; value of church, $30,000; value of parsonage, $5,000; Sunday-school scholars, 244; officers and teachers, 49. The present pastor is Rev. L. T. Widerman, D. D.

Union Church is an offshoot from Foundry. At a meeting, held February 13, 1846, with Rev. C. A. Davis in the chair, and John O. P. Degges secretary, steps were taken to organize the society. The following persons were chosen trustees: C. A. Davis, Robert W. Bates, George T. McGlue, Joseph Francis, and W. H. Perkins. Ezra F. Busey was the first pastor. The present trustees are Alexander Ashley, E. S. Wescott, A. S. Taylor, B. F. Moffett, W. C. Hunter, W. S. Stuard, E. G. Johnson, Frederick C. Singer, and A. W. Fairfax. The statistics for 1892 are as follows: Probationers, 13; full members, 205; value of church, $25,000; value of parsonage, $5,000; Sunday-school scholars, 222; officers and teachers, 34. The present pastor is Rev. Joel Brown.

Gorsuch Church was organized in 1850. In 1856 it became a separate charge, having until that time been connected with Ryland. J. H. Ryland was the first pastor. The first trustees were H. D. Prather, E. Bird, F. Ballinger. Joseph Humphries, George W. Garnett, and Major Brock. The present board consists of William R. Hunt, George Z. Colison, Samuel H. Ramby, W. J. Lenon. The statistics for the year 1892 are as follows: Probationers, 17; full members, 74; value of church, $4,000; value of parsonage, $1,000; Sunday-school

scholars, 245; officers and teachers, 20. The present pastor is Rev. J. H. M. Lemon.

Fletcher Church is an outgrowth of McKendree and was organized in 1853. Luther Snyder, A. J. Boss, C. C. Collison, Samuel Shreves, and William H. Moore were the first trustees. Of these all are deceased except C. C. Collison, who, with Middleton Birckhead, John C. Yost, and William P. Dawson, constitutes the present board. H. C. McDaniel was the first pastor. In March, 1892, there were reported: Probationers, 9; full members, 91; value of church, $6,000; Sunday-school scholars, 81; officers and teachers, 13. Rev. W. H. Laney is pastor at present. This is his third pastorate at this place.

Waugh Church was begun by the organization of a Sunday-school, on March 16, 1853, in a small one-story house of two rooms, fronting on Massachusetts Avenue, between Third and Fourth Streets N. E. On July 26, 1853, the first class was organized by Rev. J. H. Brown, pastor of Wesley Chapel, of which this mission, then called Capitol Hill, was an offshoot. In March, 1855, the Capitol Hill church was separated from Wesley Chapel and, with Ebenezer colored church, became a separate charge. G. H. Day was appointed pastor. The church was dedicated February 17, 1858, the congregation having worshiped in the basement several years. It has since been enlarged. The present trustees are S. H. Walker, J. H. Hitchcock, B. T. Welch, George A. Green, George Y. Thorpe, E. H. Ripley, Joseph Harper, B. F. Leighton, A. D.

Wilcox. The statistics for 1892 are: Probationers, 21; full members, 495; value of church, $25,000; value of parsonage, $6,000; Sunday-school scholars, 549; officers and teachers, 47. Rev. A. E. Gibson, M. D., D. D., is now the pastor.

Metropolitan Church. The first steps in the establishment of this charge were taken in 1853, when a lot was purchased and the foundation of the church laid. Nothing further was done for years, and many supposed the project had entirely failed. With the close of the Civil War another effort was made to erect the church, and under the labors of Dr. F. S. De Hass the present building was completed, except the tower, which was added during the pastorate of Dr. Newman, through the efforts of Mrs. Newman and the liberality of Thomas Kelso, of Baltimore. President Grant was for a time a trustee of the church and attended there during his administrations. General John A. Logan was also connected with this charge. Tablets to their memory have been placed in the church. The statistics for 1892 are as follows: Probationers, 31; Full members, 599; value of church, $200,000; scholars in Sunday-school, 576; officers and teachers, 54. Rev. George H. Corey, D. D., is pastor.

Calvary Church was built in 1855. W. F. Speake [illegible] the first pastor. A Sunday-school was organ[illegible] 1854. The charge was formerly known as Georgetown. Though a separate charge the [illegible] belongs to the Dunbarton-Avenue Church.

The statistics for the year 1892 are: Probationers, 2; full members, 38; value of church, $8,000; Sunday-school scholars, 60; officers and teachers, 12. Rev. E. D. Owen, D. D., is now the pastor.

Hamline Church originated from McKendree. It was organized on Sunday, July 2, 1865. The first pastor was John R. Effinger. The first board of trustees consisted of Henry Turner, William P. McKelden, William Rutherford, Walter R. Baker, Washington I. Pond. The present board consists of J. A. Connor, J. W. Davis, William Mayse, G. K. Andrews, T. B. Towner, Thomas Little, J. B. Scott, J. E. Little, H. B. Moulton. Statistics for 1892 are as follows: Probationers, 67; full members, 770; value of church, $75,000; Sunday-school scholars, 793; officers and teachers, 69. Rev. Elbert S. Todd, D. D., is now the pastor.

Grace Church is a branch of Wesley Chapel. The first pastor was George W. Shuck, who had charge in 1866. The board of trustees is composed of the following persons: Hiram Micheals, Edward J. Spies, Edward F. Davis, Edgar P. Richardson, James H. Gallier, John Veiheyer, James E. Evans, A. H. Smoot, Benjamin F. Williams. The statistics for 1892 are: Probationers, 5; full members, 157; value of church, $22,000; value of parsonage, $5,000; Sunday-school scholars, 242; officers and teachers, 30. Rev. Samuel Shannon is pastor at present.

Fifteenth-Street Church was organized April 3, 1874. It was a branch of Foundry. The congre-

gation worshiped in a frame chapel, purchased from the Hamline trustees, and moved to the present site. It was formerly called Mount Zion. Louis C. Muller was the first pastor. The board of trustees consists of William McK. Clayton, Charles E. Goodens, F. T. Bickford, L. A. Barr, Lee W. Funk, Henry Wahly, Bushrod Robinson, A. B. Brown. The statistics for 1892 are: Probationers, 45; full members, 174; value of church, $2,000; Sunday-school scholars, 224; officers and teachers, 34; Rev. L. A. Thirlkeld is pastor.

North Capitol Church, formerly Providence, was organized in 1876. The old property was exchanged for the present site. D. M. Browning was then pastor. A handsome church was dedicated October 9, 1892. The board of trustees consists of Theodore Hodes, Jesse Owings, John G. Slick, U. S. Loudermilk, W. H. Fisher, Charles B. Sayer, A. M. Laing, Charles H. Roeder, N. Bunch. The statistics for 1892 are: Probationers, 20; full members, 129; value of church, $18,000; value of parsonage, $5,000; Sunday-school scholars, 310; officers and teachers, 29. Rev. C. O. Cook is the present pastor.

Douglass Memorial Church was built in 1878, by Mr. Douglass, in memory of his daughter, who was the wife of George G. Markham, the first pastor. Services had been previously held in the neighborhood, principally by local preachers. During the pastorate of C. T. House the building was formally given to the Methodist Episcopal Church.

It is now a flourishing appointment. The statistics for 1892 are as follows: Probationers, 37; full members, 229; value of church, $12,000; value of parsonage, $5,000; Sunday-school scholars, 461; officers and teachers, 33. Rev. E. Olin Eldridge is the present pastor.

WASHINGTON CONFERENCE.

Asbury Church. The statistics for 1892 are as follow: Probationers, 88; full members, 611; value of church, $78,000; value of parsonage, $8,000; Sunday-school scholars, 303; officers and teachers, 26. The pastor is Rev. J. W. E. Bowen, Ph. D.

Central Church. The statistics for 1892 are as follows: Probationers, 18; full members, 136; value of church, $9,000; Sunday-school scholars, 235; officers and teachers, 12. Rev. S. A. Lewis is pastor at present.

Ebenezer Church. The statistics for 1892 are as follows: Probationers, 40; full members, 800; value of church, $30,000; value of parsonage, $6,000; Sunday-school scholars, 270; officers and teachers, 29. Rev. Alexander Dennis is the pastor.

Mount Zion Church. The statistics for 1892 are as follows: Probationers, 27; full members, 610; value of church, $30,000; Sunday-school scholars, 320; officers and teachers, 20. Rev. H. A. Carroll is the pastor.

Simpson Chapel is under the supervision of Asbury. The statistics for 1892 are as follows: Probationers, 3; full members, 63; value of church, $3,000; Sunday-school scholars, 50; officers and teachers, 16.

North-East Mission is connected with Bennings charge, of which Rev. Alfred Young is pastor.

METHODIST EPISCOPAL CHURCH SOUTH.

Mount Vernon Place Church. After the organization of the Methodist Episcopal Church South the members of that denomination in Washington purchased, from the Presbyterians, the brick church on Eighth Street N. W., now used as a synagogue. Leonidas Rosser, D. D., was the first pastor. In the early part of the Civil War the church was seized for a hospital, and the congregation removed first to P Street N. W., and then to M Street N. W., where services were held until 1869, when Mount Vernon Place Church was built under the ministry of William V. Tudor. After the organization of the Baltimore Conference of the Southern Methodist Church the pastors were appointed from that body. The membership is now nearly 900, and there are more than 400 Sunday-school scholars. The board of trustees consists of J. W. Barker, J. B. Wilson, J. O. Williams, A. L. Johnson, J. L. Johnson, J. E. Baird, H. H. Barker, F. Hyatt, J. M. Follen. Rev. J. T. Wightman, D. D., is now the pastor.

Grace Church is a branch of Mount Vernon Grace Church, and was organized in 1886. It has more than 100 members. Rev. John C. Jones is the pastor.

Mount Olivet Church is also a branch of Mount Vernon Place Church. It has more than 100 members. This charge is now erecting a handsome brick church. Rev. John K. White is the pastor.

METHODIST PROTESTANT CHURCH.

Congress-Street Church was organized, December 2, 1828, from members of the Montgomery-Street Methodist Episcopal Church who sympathized with the Mutual-Rights movement. W. W. Wallace was the first pastor. The board of trustees consists of J. E. Cox, J. D. Cathell, J. E. Libbey, W. E. Bell, George A. Birch. Rev. W. R. Graham is now the pastor.

First Church. For particulars see chapter on "Ebenezer."

Central Church was organizied, in 1832, from seceding members of the Foundry Methodist Episcopal Church. The congregation worshiped first in "The Tabernacle," Twelfth and H Streets N. W. In 1834 Ninth-Street Church was built, and in 1888 the present church, on the corner of Twelfth and M Streets N. W., was occupied. The first pastor was William Kelsey. The board of trustees con-

sists of S. T. G. Morsell, E. J. Hill, Robert Kemp, George Topham, George T. Dearing, E. James. The present pastor is Rev. S. Reese Murray, A. M.

North-Carolina-Avenue Church is a branch of the First Methodist Protestant Church, and was organized in 1872. The first pastor was Oliver Cox. The first trustees were R. B. Ferguson, John S. Seaton, T. B. Marche, W. B. Marche, J. H. Searles. The present board consists of James H. Searles, W. B. Marche, R. I. Middleton, George Keithley, and Charles E. Wheeler. Rev. David L. Wilson is now the pastor.

Mount Tabor Church was organized in 1874. Rev. H. C. Cushing is the pastor.

Independent Methodist Church.

Eleventh-Street Church was organized in 1887. The building in which the congregation worships was formerly occupied by the Free Methodists and the Salvation Army. It has since been enlarged and repaired. Rev. Jacob D. Wilson organized the church and is still the pastor.

...an Methodist Episcopal Church.

...opolitan Church. The statistics for 1892 ...llows: Probationers, 135; full members, ...ue of church, $100,000; scholars in the

African Zion Methodist Episcopal Church.

East Washington Station was organized in 1868. Rev. J. S. Smothers is the pastor.

Galbraith Church. Rev. Isaac R. Johnson is the pastor.

John Wesley Church was organized in 1830. Rev. Jesse S. Cowles pastor.

North Washington Church. Rev. Turner Jenkins is the pastor.

Union Wesley Church. Rev. Robert J. Daniels is the pastor.

Wesley Zion Church was organized in 1840. Rev. R. H. G. Dyson is the pastor.

Zion Church was organized in 1883. Rev. Peter C. Louis is the pastor.

Colored Methodist Episcopal Church.

Israel Metropolitan Church was organized in 1820, from dissenting members from Fourth-Street Methodist Episcopal Church. The first place of worship was at a private house, then at Wheat's School-house, on Virginia Avenue S. E.; the next place was Simm's Rope-walk, Third Street and Pennsylvania Avenue S. E.; after a while the "Little White Chapel-under-the-Hill" was pur-

chased. The present church was completed in 1885. The services had been held in the basement since December 5, 1874. David Smith was the first pastor. Israel Church was at first connected with the African Methodist Episcopal Church. In 1874 it withdrew from that denomination and united with the Colored Methodist Episcopal Church. The board of trustees consists of Benton Berry, John Boston, N. N. Snowden, Henry Thomas, L. Jeffries, Charles Browne, C. H. T. Over, H. M. Armstead, J. F. N. Wilkinson. Rev. S. B. Wallace, D. D., is now the pastor.

Miles Tabernacle is a branch of Israel Church, and was organized in 1882. Rev. James W. Luckett is the pastor.

APPENDIX B.

AUTHORITIES CONSULTED.

Journal of Francis Asbury.

Life and Times of Jesse Lee, by Leroy M. Lee.

History of Methodist Episcopal Church, by Abel Stevens.

Encyclopædia Britannica.

Memoir of Whatcoat.

Sprague's Annals of the American Pulpit.

Journal of Freeborn Garrettson.

History of Methodism in America, by Jesse Lee.

Cyclopædia of Methodism, by Bishop Simpson.

Memorials of the Introduction of Methodism into the Eastern States, by Stevens.

Crowned Victors, by J. W. Hedges.

Minutes of the Maryland Annual Conference of the Methodist Protestant Church.

Minutes of the Baltimore Annual Conference of the Methodist Episcopal Church.

Minutes of the Washington Annual Conference of the Methodist Episcopal Church.

Minutes of the Baltimore Annual Conference of the Methodist Episcopal Church South.

Minutes of the Baltimore Annual Conference of the African Methodist Episcopal Church.

General Minutes of the Methodist Episcopal Conferences.

Publications of the American Methodist Historical Society.

National Intelligencer.

McClintock and Strong's Cyclopædia.

Methodism in Georgetown, Kirkley.

Life of Watters. Alexandria, 1806.

Wakeley's Heroes and Lost Chapters.

The Official Records of Fourth-Street Methodist Episcopal Church.

Barnes's History of the United States.

Methodism in America, by Lednum.

Sketch of Rev. Philip Gatch, by Judge McLean.

Light on Early Methodism, by Phœbus.

Centennial of American Methodism, by Atkinson.

Influences of Christianity, by R. W. Church.

History of Waugh Methodist Episcopal Church, by H. D. Clarke.

Historical Sketch of Israel Metropolitan Colored Methodist Episcopal Church, by S. L. Nichols.

[illegible]

[illegible]

[illegible]

[illegible] of the Sandusky Clarion [illegible]
held at Bucyrus, Apr. 7, 1803 – p 35

[illegible] to which [illegible] 1803 [illegible]

[illegible] the death in the city of [illegible] the venerable [illegible] Clarion [illegible] years.

[illegible] month [illegible] in the fact [illegible] failed to [illegible]